

IMPROVEMENT ERA

Organ of the Young Men's
Mutual Improvement Associations

DECEMBER, 1905.

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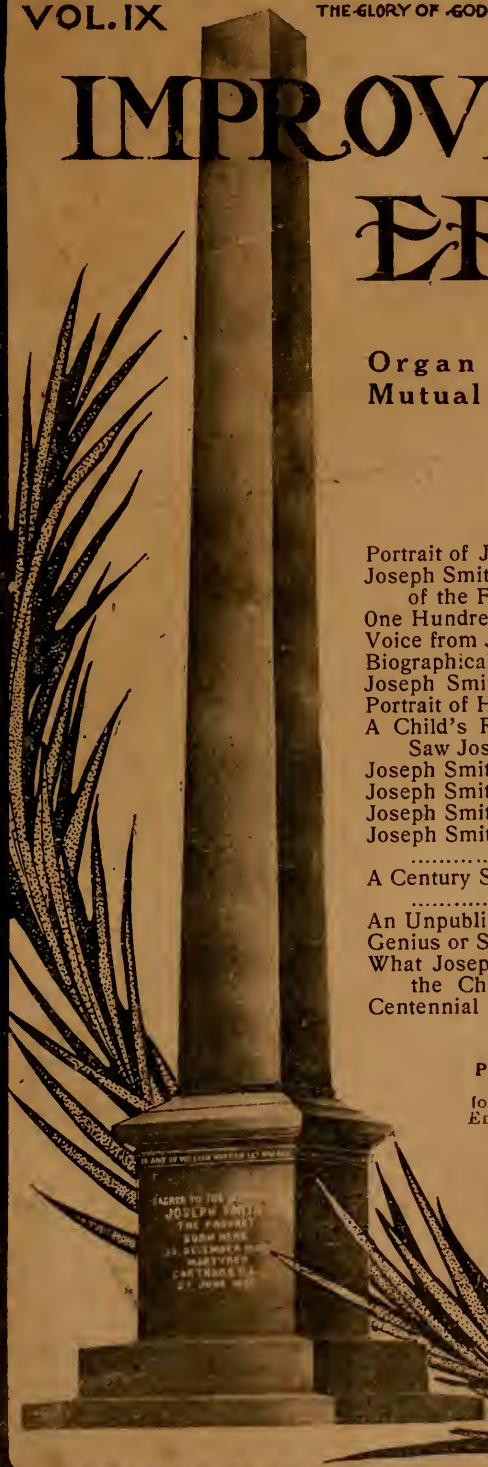
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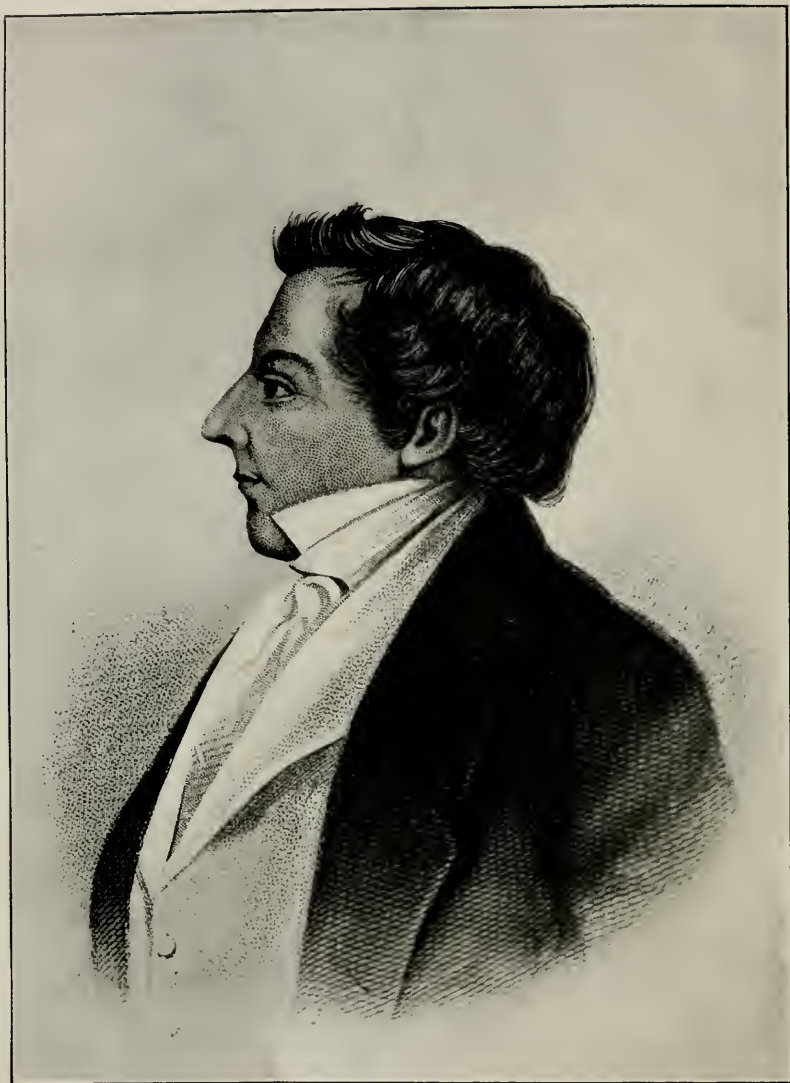
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JOSEPH SMITH, THE PROPHET.

BORN DECEMBER 23, 1805, IN SHARON, WINDSOR COUNTY, VERMONT;
MARTYRED AT CARTHAGE, ILLINOIS, JUNE 27, 1844.

IMPROVEMENT ERA.

VOL. IX.

DECEMBER, 1905.

No. 2.

JOSEPH SMITH,

THE PROPHET OF THE DISPENSATION OF THE FULNESS
OF TIMES,

Son of Joseph Smith and Lucy Mack Smith, born in Sharon, Windsor county, Vermont, December 23, 1805, received his first vision, in which he saw the Father and the Son, in the spring of 1820; obtained the plates of the Book of Mormon, under the direction of the angel Moroni, September 22, 1827; was ordained to the Aaronic Priesthood by John the Baptist, May 15, 1829, and soon thereafter, to the Melchizedek Priesthood, by the ancient apostles, Peter, James and John; published the Book of Mormon, which he had previously translated from the plates by the means of Urim and Thummim, and the power and inspiration of God, early in 1830; organized the Church of Jesus Christ of Latter-day Saints by revelation of God, April 6, 1830; established the British Mission in 1837, founded Nauvoo in 1839, and gathered thousands of the Saints; preached the Gospel; received at various times, from 1823 to 1844, the revelations of the Lord for the building up of the Church, which are found in the Doctrine and Covenants, and, at last, having laid the secure foundations of God's "marvelous work and a wonder," sealed the testimony of his mission and labors by his blood, in Carthage jail, June 27, 1844, where he and his brother Hyrum, the patriarch, were brutally murdered by a mob.

Previous to his assassination he said: "I am going like a lamb to the slaughter; but I am calm as a summer's morning; I have a conscience void of offense towards God, and towards all men. I shall die innocent, and it shall yet be said of me—he was murdered in cold blood."

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."—James 1: 5.

ONE HUNDRED YEARS—A EULOGY.

BY WILLIAM A. HYDE, PRESIDENT OF THE POCATELLO STAKE
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“For Joseph truly testified, saying: A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins.

“And his name shall be called after me: and it shall be after the name of his father. And he shall be like unto me; for the thing which the Lord shall bring forth by his hand, by the power of the Lord, shall bring my people unto salvation.”
—BOOK OF MORMON.

Thus spake a holy man of old, Joseph of Egypt, as he gazed into the future and beheld the course of his lineage. His mind lit up with joy that his people should be brought “out of darkness into light, out of hidden darkness and out of captivity unto freedom.” The vine that had run over the wall, wild and untrained, was to be reclaimed and pruned by a master husbandman.

The one hundredth anniversary of the birth of that choice seer, whom the passing centuries have at last revealed, and who has passed amid the throng of humanity into the eternities, his devoted followers will, on the twenty-third of December, fitly commemorate.

Where shall we seek for the parentage and home of the prophet, seen from the fading shores of distant Egypt, in the morning of the worlds history? Shall we go to the palace, the abode of wealth and power? No; for prophets, though always of noble blood are seldom of noble circumstance. To the house of learning where wisdom and skill are strong to advocate and defend? No; for God plants oftener his momentous word in virgin soil, not among the weeds and stones of faulty philosophy or narrow creeds. The great policy that sent Christ to the manger is essentially right

now as then. It is rather the sign of divinity that men shall come bounding from the wilderness, or from the care of ravens, or with shepherds' staffs from among their flocks; so it will not be unbecoming our prophet if we seek his abode with the humble, or his parentage among the poor—the thing alone needed to make him worthy shall be a humble and obedient heart, with fortitude and fervor, that, like Daniel or Joseph of old, he shall stand steadfast and undeviating, though rocks shall rend, and earth and hell conspire against him.

From among what nation or people shall he come? From the ripened monarchies of the East, where tyranny sits enthroned and there is no large liberty of voice and belief? No; rather from some young aspiring world, happy in a well-earned freedom, with its face to the light of advancement. What country could give him more fitting birth than our own loved America?

In what form shall he come? As the hermit or recluse from his cave, with his staff and flowing beard—gloomy with his burden of thought—with pensive eye upon the future? No; he should be buoyant and cheerful with the great hope that his message brings; young and vigorous, for his labors shall be great—brave, for his dangers shall be many. He must be spiritual, but in this practical age he must be practical, to bring his message, however glorious, to the minds of men.

The time of his coming who shall say? Shall it be amid the light of the gospel day? No; for his mission is to bring men to the light out of darkness. His coming must mark an epoch in history, and be a requirement of the times. He comes as a new witness to tell men of God and his attributes—to testify of him. The time, then, shall be in an age of doubt and diversity of opinion,—his mission to clear up unsettled questions, and reveal to troubled minds the mysteries of the gospel. This, then, is the man, and this his country, our country, made more sacred by his presence,—and the dawn of the nineteenth century, the time. Let us go to the woods and hills of Vermont, the home of many of our sturdiest patriots, and find his birthplace, and discover his ancestry, that we may more fully know this messenger of God.

When the roll of the progenitors of Joseph Smith is called, he will not blush, but in pride will he turn to as noble a line as has

graced our land. Deeply religious and intensely patriotic, they have served with equal energy, God and their country. Suffering and enduring alike in either cause, they have proved before armed foe, and in the spirit's battlefield, their courage and integrity. They hewed their way into the forests, the groves resounding with their sturdy blows. Clean and upright among their fellowmen, they lived their simple lives, such lives as poets dream of as being typical of the Nation's best manhood. And here the elder Joseph of heroic frame reared his family, and here the younger Joseph, inheriting his father's vigorous body, and his mother's devout mind, first saw the light. God touched the eyes of his grandfather, and he saw in prophetic vision one who should spring from his race to bear a message that should revolutionize the religious world, but no one dreamed that this blue-eyed boy, with waving hair, so cheerful and animated, was the destined bearer of this joyous news. Among his playmates, his childhood was passed in the experiences common to all. As he grew older he shared the labors of his father in the field, doing his part toward the maintenance of the family. And the young boy grew strong and straight in body and limb, and with a wholesome mind.

This period was part of his preparation. What did God need? His servant must be dutiful, even as Joseph, the new, of America, and Joseph, the old, of Egypt, were dutiful. He must be vigorous and strong, for he enters upon an arduous work that shall try every nerve of his body and fibre of his soul. He must be untrammelled and unbiased by worldly ideas—what need of much secular schooling, when angels are to be his teachers and he sits face to face with holy men of old, and hears the voice of the Mighty One himself in counsel! And, so in Nature's school, under his mother's eye, no doubt under the watchcare of angels who knew his mission, he passed his simple childhood, and came to be a thoughtful, amiable, gentle youth, such as men and women love.

Under the hallowed influences of his home, where the scriptures had prominent place, and in the uplifting power of his surroundings, seen and unseen, his mind was directed to God. A deep yearning filled his soul, "Lord, I believe; who shall tell me what to do?" In the professed light of the nineteenth century, he stood in doubt as to the Father's purposes. Who shall teach him? The

religious world cannot; his lessons at his mother's knee, before the open book, have taught him all they know of the Savior, the Redeemer of the world. Shall he come to him? Yes; surely, but by what plan? Where are God's appointed ministers, which the way? Then from a score of directions, came the invitation, "Lo here is Christ." Dazed, no doubt, by his perplexities, who can tell the trouble of his honest soul—and here, had not God pointed the way, he must, as thousands of other souls, have gone wandering and unsatisfied to his grave. To the scriptures, ever his guide, he turned for light, and in their pages sought for the word denied him elsewhere. A passage, beautiful in its simplicity and definite in its promises, caught his eye: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." As his mind rested on this promise, so unequivocal and sure, I believe that the powers of good and evil that surrounds him, must have stood hushed, with awed looks,—at this moment when the future of a dispensation of God was being decided. I believe that then the powers of good must have said, "Joseph, this is the living word of God; it is for you; he will hear you; go to him." And then, I think, the evil must have said, "This is the dead word, he will not answer you—God's voice is silent." Then, I think, his strong, simple, young spirit took sides with the powers of Heaven, and faith came to him, and angels must have rejoiced, for they saw at hand the dawn of a new day!

There is a newly awakened hope in the soul of this fourteen-year-old boy; it must have been that some measure of the import of the ages, past and to come, rested upon him: in awe he must have stood on the threshold of the new dispensation, beckoned by the promise of God. Not idly, as one would seek for a trivial gift, but with a sense of its immensity, did the boy seek an answer to his question.

Now, in nature's solitude, with the grand old trees, the birds and squirrels, his only visible auditors, with the forces of good and evil standing with keen interested expectancy, he speaks to the Father with the faith that dispels distance and destroys the obstacles of mortality.

And now the adversary of souls, who sees in the glorious faith of the youth the triumph of the truth that God still speaks, in the

desperation of his imminent defeat, hurls his forces on the boy so powerless of his own strength to resist, and he is borne to the earth. As the clutch of demons bind and pinion him in the grip of death, in an agony of pain and fear, he cries aloud for deliverance. Darkness is dispelled, and the brilliant light of celestial day shines round him. The devils flee, as from before the cohorts of Michael, the archangel. The earth and the heavens have met; the Father and the Son have revealed themselves; the world has a new witness; the sun of Truth, the light of Righteousness, and Revelation have arisen; the glorious Dispensation of the Fulness of Times is ushered in! Hear, ye Heavens, and give ear, O, Earth, for the Father has spoken! Let the hosts immortal, and the multitudes of men, praise him, for his face is again revealed and his wonderful word made known!

The message of the Son of God is in the boy's mind and heart, where it lies inscribed as though written by a pen of fire; shall he ever forget it? Shall he ever deny it? Nay; though granite hills shall melt, though mountains shall dissolve, though the sea wither away under the fierce elements, yet shall the testimony remain in the boy's heart, as stand the marks of the finger of the Mighty One on the stone tablets of Moses of old!

As one leaves the holy precincts of a temple, the boy leaves this sacred spot with awed heart, the force of a mighty truth surging through his soul as the tides of an ocean. He feels that the great knowledge of God's revelation is not for him alone, and in the family circle, among his brothers and sisters and by the side of his parents who love him, he recounts the great events. They listen reverently, for the grave face—the inspired light in the blue eye, which even now seems to see the vision,—proclaims that this is truth. Next, to the neighboring ministers, men whom he respected, and of whom he had sought spiritual advice, he tells his story, and his honest, sensitive soul is shocked by their ridicule. Strange that men should revile and proclaim as of the evil one that for which the earth was an hungered—the knowledge of the Father! Strange that men should be the instruments of Satan to thwart that which was for their happiness! But now the neighborhood, which had hitherto been his friends, rise almost as one man to revile him. As if evil spirits had taken individual control of

them, they fought his message with savage might. In all stages of opposition, from incredulity, scorn and malice to attempted assassination, he was buffeted about, until his ardor subsiding, and their anger partially spent, there came a period of comparative rest, when, in silence, he carried his thoughts unknown save to his loved ones and his Father above. Thus were his mind and spirit maturing, thus was being completed his preparation; soon he was to enter upon an education to prepare him for the great mission that was before him.

The boy is now seventeen years old; he is grave, thoughtful and earnest. There are times when he yearns for more light, when he thinks of the past, and wonders if the heavens are locked again by reason of his fancied wrong-doing. No; they are only awaiting the development of his mind and powers for the work before him. Soon the time is at hand, and from the heavens there comes a mighty angel bearing the everlasting gospel to the inhabitants of the earth, and delivering to this youth the designs of God. In the darkness of the night, while the world slumbered, celestial angel-teacher, and willing pupil, sit in his lone chamber, lighted by a heavenly effulgence, and mysteries of the past and purposes of the future, are made known. The history of a continent and an extinct nation is revealed, their records promised, and the young man directed in the further fulfilment of God's plans. And in such exalted teachings, he receives, at intervals, a knowledge of his own work, and is set to prepare for its consummation.

Seldom in the history of the world have men been so favored. To read the words of wise and good men is a great privilege; to sit in their presence and catch inspiration from their voices is a greater privilege, and one that few enjoy; but to be with celestial beings who come as messengers of the Almighty, to hear their words of truth, and to know that while philosophers may differ, and learned men contend, here is the end of all controversy, is the greatest of all educational blessings that have been given to man. Who need wonder, after this training, that his future public utterances were given with the certainty of final authority. Prophecy has been verified, the angel has flown through the midst of heaven, and the gospel is again in process of restoration to this simple American boy; the mind, prepared by proper experiences, is grow-

ing and expanding with divine knowledge, and a force is maturing that shall affect the earth. Through four wonderful years, he maintains a probation of trial and patient waiting, until at last into his hands, with solemn warning, are placed the records of God's dealings with his ancient people on this continent.

His experiences hitherto have been preparatory and educational, now begin the real labor and trials of his devoted life, which shall not cease until he reaches Carthage jail. His, the immediate mission now to translate the record given him, and he commences his difficult task. Where before, his troubles were merely storms, now they are hurricanes, and all the fury of earth and hell is turned upon him. Murderers lay concealed by his pathway; robbers pry through locks, and break through walls, to get the precious records; hounded and harassed by foes, betrayed by friends, in an hour of weakness almost deserted by God, strong indeed was his soul to endure until at last, restored to favor and conquering by an indomitable will, the book was translated, and he had obeyed. Through it all, sometimes fearing but never doubting, he had learned the Father's attitude toward his children—he gives them work to perform toward which he expects them to bend every energy; guiding, aiding and rescuing them, when human powers fail, but always requiring steady and noble effort to perform.

His soul was now keyed to the lofty purposes of Heaven. He had proved his power to endure, withstand and perform all that the Master should require. Other exalted beings now come to him, and upon him are conferred the powers of the Priesthood, by hands that held them anciently. The authority of God has been given him, and henceforth he goes fully accredited and empowered, as were the apostles of old, to spread the gospel of salvation in the world. Like them, he lifts up his voice and calls to repentance, and now the mind of the Father, made known to him in revelation, prepared the first steps in the formation of the most perfect and wonderful system of modern times. Good men and women come to him, and stone upon stone is laid the foundation of the Church of God. His purposes are broad; his designs, far-reaching; and, ere yet his meager following had the strength that would insure them permanence, his choicest disciples are sent hither and thither in the world to proclaim the "glad tidings." Across con-

tinents, over oceans, in poverty and amid perils, they traveled, fearlessly crying repentance, and thousands, gladly recognizing the voice of the Shepherd, gathered to assist in the great work.

With the great accessions to the Church, new movements are projected and work designed. Temples are to be reared, cities built, and stakes of Zion established; a center is dedicated to be the chosen spot where, some day, shall arise the New Jerusalem; and there was a breadth, and grasp, and inspiration, in the work, that proclaimed the management of God. At times, the Church was in danger from internal dissensions, as presuming men endeavored to assert authority, but straight to the line their youthful leader walked, exercising justice and judgment, as became a Prophet of the Most High; and, out of these trials, the Church emerged stronger and stronger day by day. By his side stood a band of choice men actuated by the same noble aspirations and high resolves that he possessed; men whose lives were at his command, and energies and talents, ever ready in the cause. Always an advocate of education, and deeply studious himself, the Prophet had organized, at an early day, a school for the study of languages, and in every direction were spreading out the elements and forces of advancement and enlightenment.

The trials and persecutions of these times, who shall describe? They are fully known and registered only by the angels of heaven, who in tears must have seen the bloody footprints of this faithful people, as scourged and driven, harassed and hounded, they followed their noble leader; and ever upon his head there came the wildest gusts of the tempest. Only in brief intervals, from the night previous to the sacred day on which he had received the plates of gold, had he been in peace. Many times he had been dragged before tribunals on charges that could not be sustained. Maligned and persecuted, tarred and feathered and poisoned, spat upon and reviled, even as was the Savior—and through it all, he emerged, dignified and unruffled, in kingly mien and power. Where his people were in gravest danger, there could always be found the shepherd, his breast bared for their salvation; and whether he crossed the country to lay their wrongs before the rulers of the land for justice; or, whether through swamps and mire, he carried his fainting companion on his back for miles to

safety, he was first and foremost the man of God, magnificently fearless.

When the full history of the ages is revealed, men will know that here was one of the noblest spirits placed in as choice a tabernacle as ever fell to the lot of mortal. Tall, powerful and straight, gentle, though stern, if necessity required, with penetrating eyes that read the soul, whose countenance when lit by inspiration shown by the power of God, he was by his friends the best loved man on earth, by his enemies the most hated and feared; truly the words of the angel were fulfilled, that his name should be held for good and evil throughout the earth. One scene which, some day, when our people shall have a genius worthy of the attempt, shall furnish a theme for one of the grandest paintings of all time will show him thrown, chained to his brethren, into a filthy cell: their lewd and beastly captors, to harrow up the spirits of their victims, are talking with fiendish glee of their devilish accomplishments; the burning of their captives' homes, the insulting of their wives, the ravishing of their daughters; until, stung to a pitch of righteous anger, it will show this chained captive, towering in the majesty of a lion above his craven persecutors, who grovel in the dust at his feet, their weapons forgotten, their courage lost before his mighty indignation and wrath. Another scene will show him upon the fever-stricken banks of the Mississippi with his brethren and sisters around him dying. His overwrought spirit is sorely tried with the sufferings of his beloved people; he can endure the scene no longer, and in the power of the priesthood, as I imagine the Savior must have done in days of old, he takes the sufferers one by one by the hand, and bids them rise and follow; and, where before was despair and death, now came joy in their great deliverance. Great were the many pentecostal days in which this modern prophet participated; so amid his many sufferings he was always happy, ever buoyed up by the Spirit of God.

His mind reached out and grasped the treasures of the infinite, and today there is no truth in our doctrines that he was not the means of advancing, or which he did not elucidate. Old, narrow notions of the creeds of the day, he overcame by keen truths. He relegated to the trash-heap of exploded theories, the barbaric idea

of infant damnation. He took from the infidel his greatest argument when he held out hope beyond the grave to those who had not the privilege to hear the Gospel in mortality; thus limiting the doctrine of eternal fire, and proclaiming anew God's infinite justice. Having seen God the Father, and God the Son, he could testify with certainty as to their powers; and the immaterial God of the world no longer reigned supreme in the heavens. He proclaimed the gospel of education, by saying, "It is impossible for a man to be saved in ignorance." He revealed to the world that there are degrees of glory awaiting mortality, in the hereafter, commensurate with their individual merits. He revealed the fact that the priesthood of God binds the generations living to the generations dead, until all are linked together in one great chain whose head is Christ. He revealed the design of temples, in which should be performed these ordinances for the living and the dead. He revealed a system of economy, or social science, which, if practiced, would settle forever the vexed questions of capital and labor, and would provide for the complete happiness and advancement of mankind. He gave advice on the great questions agitating the nation, at that time, and which he foresaw would come up later, that if followed, would have saved thousands of the Nation's best lives, and many millions of her treasure. He laid out cities, took active part in municipal and political affairs, wore the epaulettes of a lieutenant-general, journeyed far and near, carried the gospel to the Indians, making known to them their ancestry. He revised anew the scriptures, and delved into the mysteries of astronomy, beyond the depths of the mightiest reasoner in that science.

Long ere his people saw these hills, his all-comprehending vision had swept across the plains of the great unexplored West: he saw our snow-capped peaks and mountain rills, and glorious summer skies, and planned his people's migration to a future home away from the power of tyrants. All this, and a thousand other things, in the intervals of great ministerial labors, while hounded, hiding, driven, scourged and imprisoned. God had given him great physical powers, and unbegrudgingly he used them in His cause. Wherever he went he towered a veritable king among men. Great men came long distances to see him, and departed impressed by his magnetism and the clearness and precision of his views, but

when the day's labors were ended, upon the public square, in the assemblies of his fellows, he would throw aside his dignity and become as they, and compete in friendly bouts of strength and skill,

Had he lived until now, he would have been one hundred years of age. There are now few remaining who knew him in their maturity, but it was my fortune to be born of a mother whose family knew him in his home life, and who saw all sides of his character, and often I have seen her eyes light up at the recollection of this man of God, and speak of him sadly as one speaks reverently some loved name too sacred for the common ears of man.

This, then, is Joseph Smith; Joseph, we call him, and think of Joseph who delivered Egypt, of whose lineage he comes. I think it was God's purpose that, in the simplicity of his name, this prophetic title should stand out preeminently. This is the man who lived so grandly and fought out, step by step, his way to a seat among the immortals; and, finally, when his work neared completion, gave one last great evidence of his devotion and unselfishness, second only to that of the Redeemer of the world.

The plots of his enemies have thickened around him, blood-thirsty mobs, under the guise of legalized armies, are planning his capture, and the further persecution of his people. He sees in his withdrawal the object of their assaults removed, and the safety and comfort of his people assured. With a few friends, he crosses the Mississippi, and prepares to flee to the Rocky Mountains; but not his foes, this time, but his false friends, conspire to defeat his object; and the message comes to him to return,—not to desert his people in this hour of need! Keener than the wrongs of his enemies must have been this stab to his faithful heart, who, under all circumstances, had proved himself their faithful defender! O shame, that men and women should be so blind and forgetful.

Now he returns, with a full knowledge of the doom awaiting him, like a lamb to the slaughter, his conscience clear before his Maker, and soon before as base and heartless a rabble as ever drove martyr to his doom, he is driven to the slaughter pen of Carthage. O, sad the day to the prophet and his people. Sad the day to Illinois, whose soil is drenched by the best blood of America! Sad the day to the world, which loses now the messenger of its regeneration! His faithful brother by his side, sharing his

self-imposed martyrdom, with faithful brethren sharing his danger and wounds, true to every testimony given him of the Father,—true to every trust of his people—with the great cry, “O Lord my God,” penetrating the heavens, he yielded up his life, another martyr to the world’s advancement!

These things are true. They are not the idle rumors of disordered brains. Sane men, who walk the earth with integrity unquestioned, testify of them. They are written in man’s records, and transcribed in the books on high. This history is in the memory of his companions in life, and will remain forever cherished in the hearts of their descendants. Time cannot efface it, but it will increase in brightness until, with consuming flame, it shall burn its way into the history of this nation and of the world. “He shall be fully known and correctly estimated, and men who have reviled shall do him reverence. Every prophetic word he uttered shall be fulfilled, for truer prophet never lived, and more noble martyr, save One, has never died!

Pocatello, Idaho.

VOICE FROM JOSEPH.

Come to me, will ye come to the Saints that have died,
To the next better world, where the righteous reside,—
Where the angels and spirits in harmony be,
In the joys of a vast Paradise? Come to me.

Come to me, where the truth and the virtues prevail,
Where the union is one, and the years never fail,
Where the heart can’t conceive, nor the natural eye see
What the Lord has prepared for the just: Come to me.

* * * * *

Come to me, all ye faithful and blest of Nauvoo;
Come, ye Twelve, and ye High Priests, and Seventies, too;
Come, ye Elders, and all of the great company,
When you’ve finished your work on the earth: Come to me.

Come to me; here’s the future, the present and past;
Here is Alpha, Omega, the first and the last:
Here’s the “Fountain,” the “River of Life,” and the “Tree!”
Here’s your Prophet and Seer, Joseph Smith: come to me.

W. W. PHELPS, in *L. D. S. Hymn Book*.

BIOGRAPHICAL SKETCH.

BY ANDREW JENSON, ASSISTANT CHURCH HISTORIAN.

Joseph Smith was born December 23, 1805, in Sharon, Windsor county, Vermont, the fourth child of Joseph Smith and Lucy Mack.

When about seven years old he came near losing his life through a fever sore, but by opening the leg and extracting several pieces of affected bone, amputation was avoided. In this excruciating operation he exhibited that courage which, united with tender feeling, always marks the character of the great and good. When ten years of age he removed with his parents to Palmyra, New York, where he lived eleven years, the latter part of the time in Manchester township. At the age of fourteen, when passing one evening through the dooryard of his father's dwelling, he was shot at; but the ball missed him, and lodged in the head and neck of a cow. No trace of the person who attempted the murder was ever found, and no reason could be assigned for the attempt.

Joseph's father was a farmer; and owing to the adversities of his parents, and the difficulty in giving children an education in newly-settled districts, Joseph's advantages for learning were few indeed, but his mind was active in observing and reflecting. The aspect of the religious societies around him, however, did not commend any of them to his judgment sufficiently to induce him to become a member, though he early thought much on religion. He was somewhat partial to the Methodists, and sometimes attended their meetings.

In the mist of this indecision, he had recourse to his Bible, and there read in St. James, "If any of you lack wisdom, let him

ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." He felt the force of the passage; it gave him heavenly confidence, and he resolved to test the promise.

Accordingly, on the morning of a beautiful, clear day, early in the spring of 1820, he retired to the shade of a wood near by, and after kneeling began to offer up the desires of his heart to God. While thus engaged, two personages stood before him, clothed with ineffable brightness, and one, pointing to the other, said, "This is my beloved Son, hear him."

Joseph then made known the object of his prayer, and he was informed that he must join none of the sects, for they were all wrong, and their creeds an abomination in the sight of God.

After receiving this vision, he informed one of the Methodist preachers of it, but met only with ridicule and opposition. He experienced the same in all quarters, and was led to ask, "Why persecute me for telling the truth?" Again, "I had seen a vision, and who was I that I could withstand God?"

Thus things went on until the evening of September 21, 1823, when he received a visitation from the angel Moroni, who informed him that God had a work for him to do, and revealed to him who were the aborigines of America, and where was deposited their sacred record, the Book of Mormon. The angel informed him that this record contained the fulness of the everlasting gospel, and that he should be the instrument in bringing it forth, and have power given him to translate it. The vision was twice repeated during the same night.

The next day the angel stood by his side and gave him further instructions. After he had communicated to his father what he had seen, he repaired to the place where the plates which contained the record were deposited, and was permitted to view them.

In 1825, he was employed by Mr. Josiah Stool, together with others, to dig for a silver mine, which it was reported the Spaniards had opened in Harmony, Susquehanna county, Pa., and from this circumstance arose the opprobrious epithet of a "money digger." While thus engaged, Joseph boarded with a Mr. Isaac Hale, whose daughter, Emma, he married January 18, 1827.

After waiting four years from the time he first conversed

with the angel Moroni, Joseph obtained the plates of the Book of Mormon—September 22, 1827.

As soon as the plates were entrusted to him, he met with the utmost difficulty in preserving them from his excited persecutors, and was finally under the necessity of leaving Manchester, and going with his wife to Susquehannah county, Pa., which place he reached in December, and immediately commenced copying some of the characters from the plates.

In April, 1828, he commenced to translate, and secured Mr. Martin Harris to write for him. Subsequently and chiefly, Oliver Cowdery was his scribe.

Joseph Smith and Oliver Cowdery were ordained to the Aaronic priesthood by John the Baptist, May 15, 1829. According to his instructions, they baptized and also reordained each other. Soon afterwards they received the Melchizedek priesthood through the administration of three of the ancient apostles—Peter, James and John.

At length, after having passed through many vicissitudes, the translation of the record was completed, and early in 1830 an edition, under the title of the Book of Mormon, was published.

The next great event in Joseph Smith's life was the organization of the Church of Jesus Christ of Latter-day Saints, April 6, 1830, in the house of Mr. Peter Whitmer, at Fayette, Seneca county, New York.

The mission which he had been called to perform soon began to make great progress and excite corresponding hatred in the hearts of its opposers.

In January, 1831, he removed to Kirtland, Ohio, where a branch of the Church, numbering about one hundred members, had previously been raised up. There, among other things, he was engaged in revising the Holy Scriptures.

Accompanied by his wife, Sidney Rigdon and others, Joseph left Kirtland for Missouri, June 19, 1831, in compliance with a commandment of the Lord. After his arrival in Missouri, it was revealed to him that Independence, Jackson county, Mo., was the place for the New Jerusalem to be built, and that the spot for the Temple was a lot lying a little west of the court house. On the 3rd of August the Temple site was dedicated.

After spending several days in receiving revelations for the Church, and giving instructions for its guidance, he returned to Kirtland, where he arrived on the 27th.

For some time after his return from Missouri, his time was occupied in traveling and preaching in various places, by which numbers of converts were made. He also continued the revision of the scriptures.

In March, 1832, while living in Hiram, a mob gathered about his house, and having dragged him from it in the dead hour of the night, tarred and feathered him and left him half dead on the bare ground.

Soon after this event, on April 2, 1832, he left his temporary home in Hiram, on another visit to Missouri. Arriving in Clay county on the 24th, he met with a welcome "only known to brethren and sisters united as one in the same faith and by the same baptism, and supported by the same Lord."

In May, 1832, he started on his return trip to Kirtland, but on the way, the horses of the stage in which he and the other brethren were traveling took fright. Bishop Newel K. Whitney jumped out, and in doing so, caught his foot in the wheel, by which his foot and leg were broken in several places. Joseph jumped out, but cleared himself. This accident detained Joseph with Bishop Whitney at Greenville four weeks, and while there Joseph nearly lost his life by poison, mixed with his dinner, intentionally or otherwise, but it is supposed intentionally. They arrived in Kirtland some time in June.

During the following year, Joseph was very active in Kirtland, and according to revelation commenced the building of a temple, the corner stones of which were laid July 23, 1833.

He also organized the first High Council of the Church at Kirtland, February 17, 1834.

A few days later (February 24) he received a revelation concerning the troubles which the Saints in Missouri were experiencing, by which he was commanded to select the young men of the eastern branches of the Church to go up to their relief. Accordingly, on the 26th, he started from home to obtain volunteers for this purpose, and on the 5th of May he set out with about one hundred men, with clothing and other necessities for the Saints who

were suffering in Missouri. After a long and difficult journey, as leader of the historic Zion's Camp, he arrived in Missouri.

During his brief sojourn in Missouri, on this occasion, Joseph organized a High Council in Clay county, and otherwise arranged the affairs of the Church in Missouri. The High Council, by his direction, addressed an appeal, on behalf of the Church, to the authorities of the state and of the Nation, and to all people, for peace, and praying for protection while they sought to obtain, without force, their rights, privileges and immunities. In July, Joseph again returned to Kirtland.

Assisted by the Three Witnesses to the Book of Mormon, Joseph called and ordained Twelve Apostles, February 14, 1835, and soon after commenced the organization of the Seventies.

Later in that year, he obtained some rolls of papyrus covered with hieroglyphic figures and devices. One of these rolls was found to contain the writings of Abraham, which were translated by Joseph, and subsequently published.

The Lord's House in Kirtland, afterwards known as the Kirtland Temple, was dedicated by Joseph, March 27, 1836. With Oliver Cowdery, he was favored to behold a vision of the Lord Jesus Christ; one of Moses, who committed unto them the keys of a dispensation for gathering Israel from all parts of the earth; one of Elias, who committed unto them the gospel of Abraham; and another of Elijah, who committed unto them the keys of a dispensation to turn the heart of the fathers to the children, and the children to the fathers. Many other persons saw glorious visions on the same occasion.

In June, 1837, assisted by his counselors in the First Presidency, Joseph set apart Heber C. Kimball and Orson Hyde, two of the Twelve, as missionaries to England. This was the first foreign mission appointed by the Church.

In the following September, Joseph left Kirtland for Missouri, in company with Sidney Rigdon, to fulfill a mission appointed them by a conference of elders. The object of this mission was to lay off new stakes of Zion for the rapidly increasing members of the Church to gather to. On his return in the following December, he found "apostasy, persecution and confusion" prevailing to an alarming extent.

Joseph states that the year 1838 dawned upon the Church in Kirtland in all the bitterness of apostate mobocracy, which continued to rage, so that it was necessary for Elder Rigdon and himself to flee from its deadly influence, as did the apostles and prophets of old. They started from Kirtland about 10 o'clock in the evening of January 12, 1838, on horseback, and reached Norton, Medina county, Ohio, sixty miles distant, by the next morning. Here they tarried until the arrival of their families, and on the 16th continued their journey in wagons to Far West, Mo.

Joseph had only resided in Far West about six months before the troubles the Saints had been wading through for several years reached their culminating point, and he, together with others, was betrayed into the hands of the mob-militia, on Wednesday, October 1. The next day, his brother Hyrum was arrested and brought into camp. A court-martial was then held, and they were condemned to be shot on Friday morning on the public square in Far West, as an example to the "Mormons," but owing to the dissension of Gen. Doniphan, the sentence was not put into execution. They and five other brethren, were carried off to Independence under a strong guard, from whom they suffered many indignities by the way. From thence they were taken to Richmond, where they arrived November 9.

Gen. Clark, the head of the mob militia who had the brethren in custody, determined to shoot them three days after their arrival, but by the influence of Gen. Alexander W. Doniphan, he was intimidated, and after searching through the military code of laws and finding that preachers of the gospel who had never done military duty, could not be subject to court martial, he delivered them over to the civil authority, to be tried as persons guilty of "treason, murder, arson, larceny and theft." They underwent a mock trial, and were then sent to Liberty, in Clay county, where they were put into jail and confined about five months. Poison was given to them several times, and even human flesh, during this imprisonment.

In July, 1839, the prisoners were removed to Daviess county, to have a trial, it was said, but it was a mere farce—the grand jury who sat upon their case during the day, acted at night as their guard, and boasted of the bloody deeds they had committed

at Haun's mill and other places of sad memory. They were, however, indicted for "treason, murder, arson, larceny, theft, and stealing," on which they asked for a change of venue to Marion county, but it was refused, and one given for Boone, in removing to which place the sheriff who had them in charge told them that he had been requested by Judge Birch, of Daviess county, never to carry them to Boone county, and give them permission to escape, which they availed themselves of, and Joseph and Hyrum arrived in Quincy, Ills., a few days afterwards. There they were welcomed by the embraces of their families, and received the congratulations of the Saints and sympathizing friends.

Accompanied by his family, Joseph left Quincy, May 9, 1839, for Commerce, and on the 10th took up their residence in a small log house on the bank of the Missouri river.

About this time the Saints were making out statements of their losses and sufferings in Missouri, to present to the President of the United States, with a petition to Congress for redress, and on the 29th of October Joseph left Nauvoo for Washington, with Sidney Rigdon and Elias Higbee, the three having been appointed a committee to present the petition. After arriving in Washington, they had an interview with President Martin Van Buren, and subsequently with John C. Calhoun. It was at this interview that Mr. Van Buren uttered the well known words—"Gentlemen, your cause is just, but I can do nothing for you."

Early in February, 1840, seeing that all his efforts were ineffectual to obtain the redress of the wrongs the Saints had endured, Joseph left the capital for Nauvoo. The remaining four years of his life may he said to have been chiefly occupied in the building up of that city as a gathering place for the Saints.

After remaining silent for nearly two years, Missouri made a demand on Governor Carlin, of Illinois, for Joseph Smith and others. A writ for their apprehension was issued, but the sheriff could not find them. The writ was returned to the sheriff, and the matter dropped at that time.

Among the numerous revelations which Joseph received from the Lord for the guidance of the Church at large, one received Jan. 19, 1841, deserves special mention. In that he was commanded to immediately make a proclamation of the gospel to all

the kings of the world, to the president and-governors-elect of the United States, and to all the nations of the earth. In that revelation, also, were pointed out the duties of various members of the Priesthood. It required a boarding house to be built for the accommodation of strangers who should go up to Nauvoo to contemplate the work of the Lord, called upon the Saints to come from afar with their wealth and means, to help to build a temple to the Lord, in which, among other ordinances of salvation, might be administered baptism for the dead, etc.

In June, 1841, in returning from Quincy to Nauvoo, Joseph was arrested on the writ before referred to, for the purpose of being delivered up to Missouri. A writ of *habeas corpus* was obtained, and the case was heard at Monmouth, Warren Co., before Judge Stephen A. Douglas, of the United States Supreme Court, which resulted in his immediate discharge. The Hon. O. W. Browning in addressing the court for the defense, eloquently referred to the cruelties of Missouri. He concluded with the following language—"And shall this unfortunate man, whom their fury has seen proper to select for sacrifice, be driven into such a savage land, and none dare to enlist in the cause of justice. If there was no other voice under heaven ever to be heard in this cause, gladly would I stand alone, and proudly spend my last breath in defense of an oppressed American citizen."

In the summer of 1842, Joseph Smith succeeded John C. Bennett in the mayoralty of Nauvoo, which office he retained until his death.

Lilburn W. Boggs, ex-governor of Missouri, was shot at and wounded, at his residence in Independence, Mo., May 6, 1842. Still as relentless as ever in his purpose to destroy Joseph, he charged him with being accessory before the fact, and applied to Thos. Reynolds, governor of Missouri, to make a demand upon the governor of Illinois for him. Accordingly, a writ was served upon him, Aug. 8, 1842. An investigation into the matter was had on a writ of *habeas corpus*, in January, 1843, at Springfield, before the Hon. Nathaniel Pope, judge of the circuit court of the U. S. for the district of Illinois, which ended in an honorable acquittal, the judge requesting, "that the decision of the court be entered

upon the records in such a way, that Mr. Smith be no more troubled about the matter."

Missouri, however, still true to her purpose, continued to excite the public mind against Joseph, and made another demand upon Illinois to deliver him up to her for trial on charge of treason; and in June, while he was visiting at Inlet Grove, twelve miles from Dixon, Ill., Joseph H. Reynolds, sheriff of Jackson county, Mo., and Harman F. Wilson, of Carthage, Ill., appeared with a writ from the governor of Illinois, and arrested him. They drove him to Dixon in a wagon, and frequently struck him with their pistols on the way, and would have immediately carried him into Missouri to be murdered, but for the interference of the people. With much difficulty, a writ of *habeas corpus* was procured at Dixon, and made returnable before the nearest tribunal, in the 5th Judicial District, authorized to hear and determine upon such writs, which was at Nauvoo. On returning there a writ was sued out and made returnable before the municipal court, and, upon examination, Joseph was discharged from arrest upon the merits of the case, and upon the further ground of substantial defects in the writ issued by the governor of Illinois.

Missouri was not yet satisfied, but made a requisition upon governor Ford, of Illinois, to call out the militia to retake Joseph. To this the governor objected, as the laws of the State had been fully exercised in this matter, and everything had been done which the law warranted. The affair cost Joseph upwards of \$3,500. At Dixon he sued out a writ against Reynolds and Wilson, for false imprisonment, and using unnecessary violence in arresting him. The case was called up for trial May 9, 1844, and a verdict for the plaintiff was recorded, with \$40 damages and the cost of the suit.

The great revelation on marriage given to Joseph was first written July 12, 1843, but it was not published to the world until 1852.

The growing importance of Nauvoo, the increase of members of the Church in all parts of the Union, and in Great Britain, together with the perplexity caused by false friends and apostates in Nauvoo, made Joseph's duties truly multifarious; but in the midst of it all, his love for the Saints was constant and his regard for their interest ever wakeful.

The U. S. presidential chair at this time was about to be vacated. Among the new candidates were John C. Calhoun and Henry Clay, and to ascertain what would be their rule of action to the Saints as a people, Joseph wrote to each, setting forth how they had been persecuted by Missouri, and had failed to obtain redress, though they had petitioned from the State courts to Congress itself. Very exceptional replies were returned, and Joseph rejoined at some length, severely commenting upon them. The number of votes which the Saints could give was not unknown to the rival parties—Whig and Democrat, and they were courted by both; but the Saints, who could not feel justified in giving them to either, put Joseph Smith forward as a candidate.

In February, 1844, Joseph issued an address to the American people, declaring his views on all the great leading political topics of the times. This, and the correspondence between him and Calhoun and Clay, were published in the *Times and Seasons*. Though Joseph was not elected, this course prevented political demagogues from making a target of the Saints, as had been the case at previous elections, and also would have enabled them to vote for one whom they considered “honorable, fearless and energetic,” and “that would administer justice with an impartial hand, and magnify and dignify the office of chief magistrate.”

Francis M. Higbee, a member of the Church, had been accused by Joseph Smith, some time in 1842, of seducing several women, and of other evil conduct, and was brought before Presidents Brigham Young and Hyrum Smith, and others, which much enraged him. Similar charges were preferred against the notorious John C. Bennett. They both confessed and asked forgiveness. But their repentance was not sincere, and they secretly determined to ruin Joseph. The thing festered in Higbee’s mind until May, 1844, when he sued out a writ, from the circuit court of Hancock county for the arrest of Joseph, on the plea of defamation of character. The damages were laid at \$5,000.

Joseph was accordingly arrested, but petitioned the municipal court of Nauvoo for a writ of *habeas corpus*, that the whole matter might be thoroughly investigated. An examination took place before that court, and resulted in his discharge; first, from the illegality of the writ, upon which he was arrested, and, secondly,

from its being fully proved that the suit was instituted through malice, private pique, and corruption, and ought not to be countenanced.

This led, in quick succession, to the establishment in Nauvoo, of a newspaper called the *Nauvoo Expositor*, which had for its object the defamation of the citizens who were not of their party. The foulest libels upon Joseph Smith's private character, and that of other persons, appeared in its columns, and its prospectus actually proposed the repeal of the city charter. The city council falling back upon their prerogatives, contained in the charter, and in the legislative powers of the city council, declared the *Expositor*, on account of its filthy contents, a nuisance, and ordered its abatement, which was carried out by the city marshal and the police.

Its proprietors then went to Carthage, the county seat, and sued out a writ against the mayor, marshal, and police for a riot! The constable from Carthage executing the writ was requested by Joseph and his companions to return them anywhere else but Carthage, as that place had become the rendezvous of the most hostile opponents of the Saints, and fatal consequences were apprehended if he and the other defendants were taken thither. The constable, however, refused, upon which the municipal court sued out a writ of *habeas corpus*, which the charter empowered them to do, and an investigation was had before the court. It resulted in the dismissal of the prisoners, as no riot had been committed, they having only acted in the discharge of a duty imposed upon them by the city council.

The mobbers refused to recognize the writ of *habeas corpus*, and the decision of the municipal court, and sent runners through Hancock and surrounding counties to ignite the already inflammable materials which everywhere abounded in the shape of virulent opposers of the truth, and haters of Joseph Smith and Nauvoo. By this means a mob was raised to again arrest Joseph, or lay the city in ashes, and literally exterminate its inhabitants. Volunteers were actually invited from Missouri to join in the unlawful proceeding.

In this emergency, the Nauvoo Legion, numbering between 3,000 and 4,000 men, was placed under arms to defend the city

against the mob until the governor should do something in his official capacity. These prompt measures induced the mob to remain in Carthage and Warsaw, and this was the position of the parties when the governor appeared in that town.

Instead of the mob being dispersed, and the ringleaders arrested, it was actually mustered into regular service, the governor placing himself at its head. His first act was to disband the Legion, whose men were standing in defense of their own lives, those of their wives, children, and of the citizens generally. He then requested the mayor, marshal and policemen who had been before arrested and discharged, as related, to repair to Carthage and appear before a magistrate to answer the charges preferred against them in the writ; thus, in his capacity as governor and the representative of justice, trampling upon the rights of a chartered city, *habeas corpus* and all.

The prisoners were taken to Carthage, June 24, 1844, the public arms were demanded from the Legion, and the city was left defenseless within a half a day's journey of an infuriated mob.

On leaving Nauvoo for Carthage, Joseph expressed himself thus, "I am going like a lamb to the slaughter; but I am calm as a summer's morning. I have a conscience void of offense towards God, and towards all men. I shall die innocent, and it shall yet be said of me, 'He was murdered in cold blood.'"

The prisoners arrived at Carthage late at night, and on the morning of the 25th, were apprehended on a charge of treason, founded on the affidavits of Henry O. Norton and Augustine Spencer.

In the afternoon the prisoners appeared before Robert F. Smith, J. P., to answer to the charge of riot, but by the advice of counsel, and to prevent further excitement, they voluntarily entered into recognizances in the sum of \$500 each for their appearance at the next term of the circuit court for the county.

Joseph and Hyrum had not been at liberty above half an hour, before they were waited upon by constable Bettsworth, who had arrested them in the morning on the charge of treason. He insisted upon their going to jail with him, but their counsel, Messrs. Woods and Reid, objected to it, as they were entitled to an exam-

ination before they could be sent to jail. The constable holding a *mittimus* from Justice Smith, they were conveyed to jail, "there to remain until discharged in due course of law."

The next day Justice Smith commanded the constable to bring the prisoners before him for examination. The jailor refused to give them up. The justice then sent a body of "Carthage Greys," of which he was captain, and they, by intimidation and threats, procured Joseph and Hyrum, and brought them before him. The counsel for the prisoners expressed a wish for subpoenas for witnesses from Nauvoo, which were granted, and the examination was postponed until 12 o'clock on the 27th.

On the first day of their imprisonment Joseph and Hyrum were visited by Governor Ford, who, after a lengthy conversation upon the leading causes which had given rise to the difficulties, promised them protection, and pledged his word and the faith and honor of the State, that they should be protected. He had made this pledge on a previous occasion. The governor also stated that he intended to march into Nauvoo at the head of the force which had assembled, to gratify them, and that the prisoners would accompany him, and afterwards return to attend the trial before the magistrate, which had been postponed to the 29th. This intention was not, however, fully carried into effect. The troops were disbanded, except two companies—one from McDonnough county and the other the Carthage Greys. At the head of the first the governor marched to Nauvoo, on the 27th of June, but without the prisoners; they were left in prison with the Carthage Greys to protect—the same men who had just previously mutinied, and came near shedding their blood in the governor's presence.

After his arrival at Nauvoo, the governor called the citizens together, and addressed them for about twenty minutes in a most insulting manner, and while the outraged citizens of Nauvoo were listening to this harangue, the Prophet and his brother were being murdered in jail.

Between the hours of 5 and 6 in the afternoon of this memorable day (June 27, 1844) a mob, numbering nearly one hundred and fifty men, disguised by masks and painted faces, rushed upon the jail, overpowered the guard, and shot Joseph and Hyrum dead. Elder John Taylor was wounded with four bullets, and a fifth struck

his watch which saved his life. The fingers pointed to 5 h., 16 m., 26 sec., leaving on record the exact time when the tragedy occurred.

Joseph Smith's whole life was one of extraordinary activity. In about twenty years he brought forward and translated the Book of Mormon; received numerous revelations, from which the Book of Doctrine and Covenants is mainly compiled; caused his mission to be proclaimed in the four quarters of the globe, and saw, according to many authorities, more than 50,000 persons receive it; founded and built up a city, to which people gathered, and built one temple at Kirtland, and partially another at Nauvoo. From first to last he was involved in about fifty lawsuits, arising out of the persecutions of his enemies, but came out of the legal furnace "without the smell of fire, or a thread of his garment scorched." For a period, in 1842, he edited the *Times and Seasons*, and at his death was mayor of Nauvoo; lieutenant-general of the Nauvoo Legion (a portion of the State militia), one of the regents of the Nauvoo University, and a member of the Nauvoo Agricultural and Manufacturing association. He had four sons, Joseph, Frederick G. W., Alexander, and Don Carlos, and a fifth, David H., was born about five months after his assassination. He was tenderly attached to his family, and in private life was always cheerful and agreeable. In public capacity he was courteous and affable. He was not suspicious, and believed that all men were honest, which drew around him several hypocrites and designing, wicked men, who caused him much sorrow, and were the source of his chief persecutions. He was truly inspired of God, and commensurate with his holy calling, so that "without learning, without means, and without experience, he met a learned world, a rich century, a hard-hearted, wicked and adulterous generation, with truth that could not be disproved."

Salt Lake City, Utah.

JOSEPH SMITH AS A BOY.

BY PRESIDENT JOSEPH F. SMITH.

With the knowledge we have of the Church of Jesus Christ of Latter-day Saints, and looking back a hundred years to the birth of the prophet Joseph, the question naturally arises: "Can a good tree bring forth evil fruit?" We are informed that false prophets are also known by their fruits. "By their fruits ye shall know them," says the Redeemer. That Joseph was a true prophet and brought forth good fruit is evidenced by the Latter-day Saints. They are the fruits of the doctrine, and the result of the organization, which he was instrumental in the hands of God, in bringing forth. All that they have and are bear record that they are the product of a good tree which has brought forth good fruit.

It could not be otherwise. How inconsistent, therefore, to charge Joseph Smith with being an imposter, a money-digger, and a deceiver! Let us look at him as a boy, and see if one reared as he was could be inclined to great evil. To me there is a sweet fascination in the contemplation of his childhood and youth. I love to contemplate the innocence and the artless simplicity of his boyhood. It bears record that he was honest, that he was led by the Spirit of God, to perform his wonderful mission. How could a child at his age be impelled by other than honest motives in the accomplishment of his high and holy calling? What he did he was led to do by the inspiration and guidance of his heavenly Father; of this I feel assured.

He was much like other children; his play was like that of his companions; his thoughts, like those of most children, were innocent, and consequently he was incapable of the knavery and connivance that his enemies declare he practiced. Though poor, his

parents were honest and good; they delighted in the truth, and it was their honest desire to live according to the best light within them. Love and good will to all, found expression in their hearts and acts; and their children were imbued with like sentiments. They were firm believers in God, and trusted in his watchcare over his children. They had frequently received manifestations of his loving kindness, in dreams, visions and inspirations; and God had healed their little ones in answer to prayer, when they were nigh unto death. It was in such an atmosphere that the boy was reared.

Joseph was a remarkably quiet and well-disposed child who gave his parents little or no trouble. As early as the age of eight, he gave proof that, besides being thoughtful, easily governed, and of sweet and loving disposition, he possessed the foundation principles of a good character—filial affection, patience, endurance, courage. An incident related by his mother will illustrate. Typhoid fever had left him with a fever sore between his breast and shoulder, and he suffered excruciating pain for more than two weeks before the cause was discovered. The sore was then lanced, at which the pain left it, but shot into his leg, so that with that he suffered the greatest agony for several weeks more. His mother carried him for most of the two weeks in her arms, until she was worn out; whereupon, his elder brother Hyrum, noted for his tenderness, sympathy, and trustworthiness, insisted on watching by his bedside. He sat faithfully beside his brother with the affected leg in his hands so that Joseph might the better endure the pain. Several incisions were made at different times, but to no seeming purpose, the pain of the little sufferer becoming each time more intense. At length the doctors decided to amputate the leg, but the mother protested, and the doctors concluded to make one more trial to heal the affected bone, by operation.

"We have come again," said the doctors, approaching the patient boy's bed. "Yes," said Joseph, "but you have not come to take off my leg, have you, sir?" He was assured that, on the request of his mother, only an incision was contemplated. Then the principal surgeon asked that cords be brought to bind him to the bed while the operation was performed,—for anesthetics were unknown. To this Joseph objected, courageously answering that

he could endure it, if he had his liberty. "Will you, then, take some brandy or wine?" "No;" exclaimed Joseph, "I will not touch one particle of liquor, neither will I be tied down; but I will tell you what I will do—I will have my father sit on the bed and hold me in his arms, and then I will do whatever is necessary in order to have the bone taken out!" Then, looking at his mother, he said, "Mother, I want you to leave the room, for I know you can not bear to see me suffer so; father can stand it, but you have carried me so much, and watched over me so long, you are almost worn out. Now, mother, promise me that you will not stay, will you? The Lord will help me, and I shall get through with it." And God did help him through. But here, in the child, the boy, what evidence have we not of love and anxiety for mother; what confidence in father; what endurance, what patience in suffering, what self-reliance, what love of liberty, what temperance, what courage! Can such a spirit later befoul its purity with duplication and deceit? Impossible. These evils are not the fruits of such a tree; rather these traits and virtues which the boy exhibited are the foundation principles of true character; and, belonging to the boy, they became second nature to the man. Such childhood is the basis of such manhood.

Now what shall we say of the wonderful manifestation to him some seven or eight years later when he was still a boy of about fourteen years of age? It was in the early spring of 1820 when this same child, in answer to the word of God in James, sought God in prayer to know the right. He declares that in reply to his petition, he saw a pillar of light descending gradually until it fell upon him: "When the light rested upon me," he testifies in his own language, "I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other, 'This is my beloved Son, hear him.'"

Is it reasonable to suppose that there could have been premeditated deceit on the part of the boy, and such a boy, in his simple statement of what he saw? No; neither could the answer which the heavenly messenger gave to him have been composed in the child's own mind. Note the plainness and simplicity of his following statements. He says:

I asked the personages who stood above me in the light, which of all the sects was right—and which I should join. I was answered that I must join none of them, for they were all wrong; and the personage who addressed me said that all the creeds were an abomination in his sight; that those professors were all corrupt; that they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of Godliness, but they deny the power thereof.

Keeping these things in mind, and many others which might be referred to of a similar nature in the boy's early life, let the doubter who considers the child an imposter, call up a noble lad of fourteen years before him. Let the reader do it. Look at him carefully, and ask yourselves, what motives underlie his acts and words; and decide when you look at him whether in his young life there is apt to be premeditated schemes of deception, pertaining to such mature and really wonderful things as those about which the boy Joseph was making declarations and statements, with the earnest simplicity of youth! No; here is yet uncontaminated childhood, that will tell its story straight; childhood that will out with the full, unvarnished truth. Joseph declared in the simplicity of his noble boyhood that he had seen this vision, and that he knew it to be true. It is a wonder, considering the circumstances, that he should not be believed, and received with rejoicing as a favored prophet of God.

On the contrary, he was persecuted and made sport of by ministers of religion who above all should have hailed him as favored of God. No wonder that in later life he thought how very strange it was that an obscure boy, a little over fourteen years of age, one doomed, too, to the necessity of obtaining a scanty maintenance by his daily labors, should create in the great ones of the most popular sects of the day, a spirit of most bitter persecution and reviling just because he had testified that he had seen a vision. Thanksgiving and repentance would have been more appropriate on their part.

And this bitter opposition and persecution from the religious organizations continued in the interval up to the twenty-third of September, 1823, during which seemingly uneventful time in his life the boy continued to labor with his father in the field, and to prepare himself for important events to come. Then it was that the hiding place of the sacred records of Cumorah, containing the

fulness of the gospel was revealed to him by ministering angels, with many other precious truths, which finally led to the publication of the Book of Mormon and the organization of the Church of Jesus Christ of Latter-day Saints, with power and authority from God, because of what was conferred upon Joseph, to officiate in the name of the Lord.

Joseph Smith's testimony, concerning these things, in later life, was as simple, straightforward, plain and true as it had been in childhood; his fidelity, courage, and love, implanted in and characteristic of his life in boyhood, neither faltered nor changed.

One marked illustration of this was his love for children. He never saw a child but he desired to take it up and bless it, and many he did so bless, taking them in his arms and upon his knee. I have myself sat upon his knee. He was so fond of children that he would go far out of his way to speak to a little one, which is to me a striking characteristic of true manhood.

His was true love for the human race. His life was definitely characteristic of the great principle expressed in his prayer in Liberty jail. (Doctrine and Covenants, section 121: 39). He reproofed at times with sharpness, when moved upon by the Holy Ghost, but afterward showed forth an increase of love toward him whom he reproofed, lest the latter should esteem him an enemy. He was full of charity toward all men, and virtue indeed garnished his thoughts.

He exercised dominion and authority by persuasion, long-suffering, gentleness, meekness, and love unfeigned, until kindness and pure knowledge enlarged his manly soul without hypocrisy and without guile. He waxed strong in the presence of God, and the doctrine of the Priesthood distilled upon his soul as the dews from heaven.

Can such a tree bring forth evil fruit? No; verily, no.

When, at last, having demonstrated these qualities all his days, he freely gave his life for his testimony and his people, he had succeeded in outlining the work of the Lord, and in revealing to mankind the foundation principles of all progress and salvation. I know, and have known, from my childhood, that he was a prophet of God, and I believe in his divine mission with all my heart; and in the authenticity and inspiration of the revelations which he re-



HYRUM SMITH, THE PATRIARCH.

BORN FEBRUARY 9, 1800, IN TUNBRIDGE, ORANGE COUNTY, VERMONT;
MARTYRED AT CARTHAGE, ILLINOIS, JUNE 27, 1844.

ceived, and the Book of Mormon which he was instrumental in bringing forth. Many people, a century from this centennial anniversary, will bear testimony to similar knowledge and light, for the Church of Jesus Christ of Latter-day Saints is the undying work of God.

Salt Lake City, Utah.

A CHILD'S REMEMBRANCE OF THE LAST TIME SHE SAW JOSEPH SMITH.

BY MRS. SARAH RICH MILLER, DAUGHTER OF APOSTLE
CHARLES C. RICH.

The Prophet, and my father, General C. C. Rich, were associated together in many ways, both military and civil, and the Prophet came frequently to our home to see my father on business, and would notice us children. We called him Uncle Joseph.

A few days before his death, he, in company with his brother Hyrum and several men on horseback, were passing, and my little brother and myself were out playing. We saw them, and I called out, "Uncle Joseph!" He heard me, and, reigning up his horse, he motioned for us to come to him. We ran out, and he put his hand down and drew me up on his foot in the stirrup, and kissed me. I boosted my little brother Joseph up, and he kissed him, and told us to go into the house and be good children.

I never saw him again; a few days after this, my mother told me he was dead, also Brother Hyrum, and that grandfather and my mother were going out to meet the bodies. I watched, and saw the procession, and a wagon covered with green boughs or bushes, and a lot of people in carriages, and on horseback, like a funeral procession. This made such an impression on me that I never forgot it, and it always causes a sad feeling when I speak or think of it. My father was in Michigan, at the time, electioneering for General Smith, and distributing his *Views on Government*.

Salt Lake City, Utah.

JOSEPH SMITH AS A MAN.

BY PROFESSOR WILLARD DONE.

In viewing the lives and labors of men, we are prone to regard them wholly or chiefly from the standpoint of their special calling, rather than the characters of the men themselves. We are inclined to allow the official capacity in which a man labors to hide the man himself from us, as in a mist. By his work and calling he is usually placed on an eminence, where he is but dimly seen and therefore but poorly appreciated, in his capacity as a man. As Moses' face was hidden by a veil, so do we allow the personality of our friends, especially those who attain to prominence, to be hidden from us by the official position in which they stand. And this is unfortunate; for the lovable and admirable traits of men, the moods and impulses of "the human heart which faints and trembles," are among the most precious heritages God has given to the world. To love a man is much better than merely to respect the position he holds; and we cannot love him unless we know him. It has often occurred to me that the unfaltering love and stanch devotion of the women who followed Christ, may be largely attributed to the fact that they, more than the men who knew him, understood and appreciated his personal glory and goodness, and did not think and dispute so much as the men, of his claims to Messiahship. And it is one of the strongest incentives to right living, for us to become closely familiar with the righteous lives of others. If to know certain men is a liberal education, then to love and emulate them is a much more valuable discipline, and we cannot emulate unless we know.

Joseph Smith, like all other men of strong character, plainly manifested his personality in the work he did. It would be as

well not to look for the imprint of the die on the newly issued coin, as not to expect to see the imprint of the prophet's personality on the work he was called to do. He was strongly human, and therefore his life and character as a man appeal most forcibly to our human sympathies. And he stood remarkably well the test to which, in the end, we must all be subjected—those who knew him best loved him most. This test he stood, it may truthfully be said, as well as any man whose history we have, an exception being made in the case of the one Divine Person who has lived a mortal life on the earth, the Lord Jesus Christ. To my unworthy pen has been submitted the task of treating this phase of the life of our great prophet, his personality as a man.

A brief description of his personal appearance would perhaps not be out of place. He is described as a symmetrically built man, fully six feet in height, and weighing about two hundred pounds. His eyes were blue, and very clear. Of his features, his friend and close associate, Parley P. Pratt has written:

His countenance was ever mild, affable, beaming with intelligence and benevolence; mingled with a look of interest and an unconscious smile or cheerfulness, and entirely free from all restraint or affectation of gravity; and there was something connected with the serene and steady penetrating glance of his eye, as if he would penetrate the deepest abyss of the human heart, gaze into eternity, penetrate the heavens, and comprehend all worlds.

His complexion was remarkably clear, due to the uniform tint of his skin, and the absence of a beard. His hair was light brown, and of a glossy smoothness, waving, and of fine texture. Those who met him, both friends and strangers, unite in referring to him as a handsome man; and one person has said that the portraits of him extant fall so far short of doing him justice, that they should be called mere caricatures. His physical strength and activity were in keeping with his size; and through a temperate and abstemious life he retained and fostered his bodily powers.

In keeping with his great physical strength, were the feats of skill and endurance which he performed. He excelled in running, wrestling, jumping, and manly games. He indulged in these pastimes when occasion offered, and was always ready for a good-natured frolic. And I think it may be safely said that no one of his acquaintance cared to challenge him more than once to a con-

test in any of these directions. Yet, with all his physical strength and agility, he manifested in his actions the tenderness and gentleness which, going with such strength, softens it and sanctifies it to the good of mankind. He exemplified the words of Shakespeare, "O, it is excellent to have a giant's strength; but it is tyrannous to use it like a giant." No one has ever accused the Prophet Joseph Smith, no matter what his provocation may have been at times, of using his physical superiority to gain undue advantage over others.

With such strength he would be expected to possess strong human nature. With it would naturally go a fondness for physical exercise, for athletic sports, and for the good things of life. He was no pale ascetic, mortifying the body, and wasting it away by long fasts and secret vigils. Such was not his work, and such was not his nature. He was destined to mingle with men, to partake of their joys and sorrows, not to keep himself aloof from them and from the stirring, momentous events of the day. He could be abstemious all the time, and could endure fasts and other privations when necessary; but with him it was a duty to look to his health and to preserve his body by proper nourishment and care. He knew that the lawful appetites were given to men to be lawfully enjoyed. In accordance with this knowledge, he partook of physical enjoyment, and allowed each appetite its legitimate indulgence. On this account, he has been called by some of his enemies a sensualist—a man who broke through all restraint to pamper his bodily appetites. How far from the truth this accusation is, will be seen at once when we look at the work he did, the spirituality he manifested, and the influence for goodness and morality he exerted on his associates. And it may be well to remark that the same accusation was hurled against the purest One that ever lived. Messiah, himself, was called a wine-bibber and a glutton, because he did not manifest the same asceticism that John the Baptist and others displayed.

Yet it has now come to be admitted, by those who are not extremists, that asceticism is not religion. Abstemiousness is a part of true religion, but so also is the proper use of the physical appetites with which man is endowed. Joseph Smith understood this matter fully, and ordered his life along the lines of proper abstemiousness and temperance. He enjoyed life in all its legitimate

phases, but he did not pamper the appetites or misuse the powers of his physical organism.

He was possessed of strong feelings. Yet these feelings and his strong temper were under perfect control. With his strength he combined, when necessary, the mildness of a lamb. When the rights of his people were assailed, he manifested the strength of a lion in their defense. Yet there was no one who could endure longer, when necessary, personal wrong. Two instances will serve to illustrate this characteristic. When he was approaching his death, and his prophetic foresight had apparently told him it was imminent, his thought was all for his people and the preservation of their rights. During his last public address, standing before the people of Nauvoo in the strength of his splendid personality, he drew his sword and uttered the words:

I call God and angels to witness that I have unsheathed my sword with a firm and unalterable determination that this people shall have their legal rights, and be protected from mob violence, or my blood shall be spilt upon the ground like water, and my body consigned to the silent tomb. While I live I will never tamely submit to the dominion of cursed mobocracy!

The other incident, as related by the prose-poet, Parley P. Pratt, serves to illustrate how long he would endure personal insult and discomfort before rebuking his tormentors; and how he arose in his wrath even then, not so much on account of his own accute sufferings, as because the wrongs of his people were being brutally recounted. He and his associates were in a jail in the small village of Richmond, in Ray County, Missouri. The guard was composed of mobocrats who had committed unmentionable crimes against the Saints at Far West. In their brutal way they told of the terrible things they had done, mentioning all the revolting details. Night after night their vile language had assaulted the ears of the prisoners, and yet Joseph Smith and the others had endured it. But as they continued to particularize the deeds they had committed, and the prophet became aroused beyond endurance, he asserted the magnificent manliness of his nature. Apostle Pratt's account of the incident is so striking, that I insert it:

On a sudden he arose to his feet and spoke in a voice of thunder, or as the roaring lion, uttering, as near as I can recollect, the following words:

"Silence, ye fiends of the infernal pit! In the name of Jesus Christ, I rebuke

you and command you to be still; I will not live another minute and hear such language. Cease such talk, or you or I die this instant."

He ceased to speak. He stood erect in terrible majesty. Chained, and without a weapon, calm, unruffled, and dignified as an angel, he looked down upon the quailing guards, whose knees smote together, and who, shrinking into a corner, or crouching at his feet, begged his pardon, and remained quiet until exchange of guards.

I have seen ministers of justice, clothed in ministerial robes, and criminals arraigned before them, while life was suspended upon a breath, in the courts of England; I have witnessed a congress in solemn session to give laws to nations; I have tried to conceive of kings, of royal courts, of thrones and crowns, and of emperors assembled to decide the fate of kingdoms; but dignity and majesty have I seen but once, as it stood in chains, at midnight, in a dungeon, in an obscure village in Missouri.

It has been said that a strong temper is an excellent thing to have, if one can only keep it. A temper commensurate with his strength Joseph Smith certainly had. His ability to keep it, even under the most trying circumstances, was frequently illustrated. And the true test of a man's greatness is found, not so much in the possession of will power, temper, physical or mental strength, and appetites and passions, as in his ability to control them. No man was ever great without these; yet no man can ever be great who does not control them. And the mastery over self shows greatness commensurate with the powers of the self that is brought under control. Judged by this standard, with the knowledge that he was one of the strongest of men in feelings, will, and physical power, Joseph Smith, in his mastery over these elements of self, looms far above the average man.

Joseph Smith had a great mission to perform. He stood, by Divine appointment, at the head of the greatest Gospel Dispensation in the history of the world. A man of smaller caliber might have felt unduly the greatness of his calling, and assumed a certain superiority or affected an unwarranted solemnity. In such a case he would have made himself ridiculous. In this day and age of the world, the man who is not natural, is never taken seriously. A sense of humor is a prime requisite even for the man of pre-eminently serious affairs. In this respect Joseph Smith was not wanting. Skillful as he was in physical bouts, he was not less so in tests of wit and repartee. This characteristic was a part, and a most important one, of his strong human nature. He may have

offended by keen wit, delicate humor, broad satire, the ultra-pious ones who would expect to find in a prophet a man more sanctimonious than themselves; but to those who knew him best, this trait of his character was one of the most delightful.

A noble courtesy was another of his admirable traits. It mattered not to whom he spoke, or what the circumstances of his social or conversational intercourse, he was always the considerate, courteous gentleman. Whether taking part in controversy with the great men of the nation on affairs of state; or mingling with his friends in serious converse or social recreation; or undergoing difficulties which would try the souls of smaller men; or directing words of kindness to children and the helpless in distress, his words and actions were dignified with the gentle courtesy which distinguishes the truly great man. In connection with this trait, I would mention another, closely allied to it: his tender heart and easily aroused sympathies. Never were his ears closed to the cry for help and succor; never did he withhold the assistance which he was able to give to the worthy. Indeed, it has been charged against him that he was not sufficiently careful in discriminating against the unworthy who appealed to him for help. Cold-blooded and calculating he could not be. It was not his nature. Even in the difficulties and wrongs which he endured in the later years of his life, he held out a hand of sympathy and succor to friends and enemies alike.

And he fulfilled the great law of giving, in that he gave not only what he had, but what he was. His life as well as his substance was at the command of others. No more striking illustration of this trait can be named, than his willingness to minister to the sick, and use the wonderful healing power he possessed. I am reminded of the time when he walked from one fever-stricken house to another, along the river bank of the malaria-infected town of Commerce, and healed the sick and raised the dying; until, the calls becoming too numerous for his time and strength, he continued his own labors, and sent his handkerchief by the hand of Wilford Woodruff, with the promise, miraculously fulfilled, that those who touched it should be healed through their faith, even as if he himself were there. To such a cause as this, he was willing to give his strength, his health, and, if need be, his life. Nor

was this element of giving and of sympathy lacking in his death; he died not only that his testimony might be sealed with his blood, but that his people might be saved from the mob.

In his death, another phase of his character was illustrated:—his affectionate disposition, and especially his love for his brother Hyrum. From the sad moment when he sorrowfully turned his steps back to Nauvoo, with the heart-breaking words, “If my life is of no value to my friends, it is of none to me,” to the moment when he cried, “O, my dear brother Hyrum,” to the stricken brother,—the last words he uttered to mortal man—he was solicitous for his people and for that brother. Fain would he have insisted on Hyrum’s being spared martyrdom, had not the faithful brother clung to him to the death. If ever, in these modern times, there has been an illustration of man’s love for man, “surpassing the love of a woman,” that illustration was found in the case of Joseph and Hyrum Smith. And yet this affection was but the love, in concentrated form, which he felt for his people, and for the world. It was a love for all mankind, wicked as well as righteous. He discriminated between the man and his deeds; and he was wont to say, “I love all men, but I don’t like the actions of some of them.”

Of his bravery and coolness in the midst of danger, and his willingness to bear more than his share of hardship and peril, I need hardly speak. This characteristic is manifested in all the acts of his life. He was pre-eminently self-sacrificing. And I am not sure but that, when the list of earth’s great ones is made complete, the greatest will be those who have been most noted for the sacrifice of self to a noble cause. As it will be headed by the name of Messiah, the greatest of all in this as in other noble traits, it will contain that of the leader of this dispensation as among the most glorious.

Joseph Smith was fitted by nature and by Divine endowment, to be a leader. We hear a great deal about “personal magnetism.” It is a term used, for the want of a better one, to designate the quality which draws men to a man, and makes them his followers. Of this quality Joseph Smith had enough to mark him as one of the world’s greatest leaders. A person’s fitness for leadership is not truly tested in the midst of ease and pleasant surroundings.

Washington, Lee, Greene, and other noted generals, are called great not because of their opportunities, but because of what they did in spite of lack of opportunities. Their true leadership consisted in the strength and devotion of their followers in the face of difficulties the most appalling. Judged from this standpoint, the work of Joseph Smith stands pre-eminent. As in the darkest night the dimmest stars are visible and brightest, so in the darkness of the times in which he labored, is the devotion of his followers the most manifest and touching. And the quality by which he held them to him, and deserved and gained their unfaltering trust and devotion, constituted him one of the world's greatest leaders. Whether personal magnetism, inherent strength and goodness, or inspiration, it is called, or all these together, Joseph Smith possessed the quality of leadership to a marked degree.

Of his naturalness and true humility, mention has already been made. This trait made him great in the work to which he was called; for, next to pronounced spirituality, it was the characteristic most needed to fit a man to stand at the head of the Latter-day Dispensation of the gospel. No task looking to the comfort and advancement of his people, was too menial for him to perform; no hardship too severe for him to share with his friends. In work and in play, in joy and in sorrow, in prosperity and in adversity, he was one of the people. Their hopes were his hopes, their hardships his hardships, their toil his toil, and his were their joys and their sorrows. "He that is great among you, let him be the servant of all." No leader has more nobly followed this admonition of Jesus, than Joseph Smith. A humble, submissive servant of God, he was, whenever occasion offered, the devoted servant of God's people.

And this brings us to his great, crowning, overruling characteristic, the one which dominated all his work, and shaped not only his own life but the destiny of his people:—his spirituality and willingness to be guided by inspiration. It was a trait much needed in the age in which he lived and labored. The era of materialism was setting in, and its influence was sweeping the land like a flood. The time was opportune for the coming of a man with the mission of restoring the true spiritual faith, and of leading men's minds to it. To perform this mission, he must himself incline

toward the spiritual element in life, and be dominated by it. This requirement Joseph Smith met fully and perfectly. How well he was fitted for this great spiritual work, let the results of his labors testify. And yet, we do not need to depend entirely upon his followers for a testimony of this wonderful trait in the character of our Prophet. A writer for the *New York Herald*, who saw Joseph Smith at Nauvoo, in 1842, speaks thus of him:

In the present infidel, irreligious, ideal, geological, animal-magnetic age of the world, some such singular prophet as Joseph Smith is required to preserve the principle of faith, and to plant some new germs of civilization that may come to maturity in a thousand years. While modern philosophy, which believes in nothing but what you can touch, is overspreading the Atlantic states, Joseph Smith is creating a spiritual system, combined also with morals and industry, that may change the destiny of the race. We certainly want some such prophet to start up, take a big hold of the public mind—and stop the torrent of materialism that is hurrying the world into infidelity, immorality, licentiousness, and crime.

This is a sincere tribute to the spirituality of Joseph Smith, from one, upon meeting him, who recognized that as one of his great characteristics. In the realm of the spiritual he labored. It was his natural element. From the fateful spring morning, when, in answer to his fervent prayer, he saw the spiritual effulgence, and then looked upon the Father and the Son, through all the scenes of his life, he found his greatest work, and his chief solace in the spiritual. And in his communion with the heavenly beings who vouchsafed him visitations, and in his rapt contemplation of visions of glory, and in his enjoyment of the fulness of spiritual power, he manifested the highest, the greatest, the most blessed of all the traits God can give to his children, the power to comprehend the spiritual, and to enter into communion with it.

An incomplete, unsatisfactory character-sketch of the man, Joseph Smith, is presented above. Indeed, it were difficult for any person to make a complete characterization of such a man as he. His character is portrayed in the work he founded; and as it grows and flourishes, and spreads its beneficence abroad, in it will be seen the reflection, more plainly than man can portray it, and growing clearer and brighter as the years roll on, of the wonderful personality of the great leader, and the gentle, bold, and noble man who was its earthly founder.

Salt Lake City, Utah.

JOSEPH SMITH AS PHILOSOPHER.

BY DR. JOHN A. WIDTSOE, DIRECTOR DEPARTMENT OF AGRICULTURE,
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INTRODUCTION.

In its broadest sense, philosophy includes all that man may know of the universe—of himself and of the things about him. To be worthy of its name, a system of philosophy must possess certain comprehensive, fundamental principles, which, if clearly understood, make intelligible to the human mind any or all of the phenomena in the universe. The simpler these foundation principles are, the greater is the system as a philosophy. In the words of Spencer, "Philosophy is knowledge of the highest degree of generality," or "completely unified knowledge."*

It is through the possession of general natural laws, around which all minor laws cluster and find explanation, that man obtains power over nature, and a full understanding of her ways. For example, it would be a herculean labor, involving infinite pains, to trace out in detail the motions of each heavenly body. If the law of gravitation is understood, it is really unnecessary to attempt such a labor, for the law of gravitation explains all the motions of planetary or stellar bodies. The law of gravitation is a philosophical principle of great generality.

It is to be observed, that the great laws of nature are inferred only from a number of lesser laws that have been gathered by man. A generalization which is not built upon numerous confirmatory observations, is at best an uncertain guess, which can be accepted only when demonstrated to be correct by numerous isolated

* *First Principles*, pp. 133 and 136.

experiences. The rational philosopher proceeds from the many to the few; he groups and groups again, until the wide, fundamental laws have been attained.

In olden days, and at times today, this method was not pursued. A philosopher, so called, would assume that a certain statement or idea were true. Upon this idea an elaborate, speculative, philosophical superstructure was reared. If by chance, and the chance usually came, the fundamental notion were shown to be false, the whole system fell with a crash into the domain of untruth.

It is the glory of modern science that by its methods, innumerable facts, correct so far as present instruments and man's senses will allow, have been gathered; and, that present day philosophy is built upon these certain facts. The errors, if any exist, of this philosophy lie not in the foundation stones, but in the inferences that have been drawn from them. Modern philosophy rests upon the truths of the universe, and not upon the wild speculations of men.

The purpose of this article is, first, to point out the generalizations that modern philosophy accepts as explaining all that happens in the universe; then, to show that the fundamental doctrines laid down by Joseph Smith are identical with those of modern philosophy, and that in many cases the Prophet anticipated the scientists in the full and correct statement of many of these laws. If the argument is convincing, it will certainly be a strong evidence of the divine nature of the work of the Prophet Joseph Smith. For nearly six thousand years the philosophers of the world guessed at the fundamental truths of the universe, without hitting upon the truth as revealed by science. If Joseph Smith did succeed in building a true philosophy, as judged by the modern light of knowledge, he was certainly something more than the greatest thinkers of the age preceding him—he was inspired of God. As in other fields, so in the domain of philosophy, "Mormonism" will drive all other "isms" to cover. In no sense does this brief article attempt to outline the whole of "Mormon" philosophy.

THE FUNDAMENTAL CONCEPTION OF THE UNIVERSE.

The philosophy of science, which is the basis of all rational philosophy, rests upon the doctrine of the indestructibility of matter. According to science, matter cannot be destroyed, and it is

unthinkable that it ever was created. True, matter may appear in various forms: the tangible coal may escape through the chimneys as an intangible gas; water may vanish into vapor; gold may unite with acids to form compounds entirely unlike gold. However, the weight of the coal in the gases passing through the chimney is the same as the weight of the coal fed into the stove; the water vapor in the air weighs precisely as much as the water that was in the vessel; the gold in the compound weighs the same as the metallic gold used; in every case matter has been changed into another form, but has not been destroyed.

Along with this fundamental principle, science holds the doctrine of the indestructibility of energy. Matter of itself is dead and useless; it is only when it is in motion or in the possession of energy that it can take part in the processes of nature. Matter without energy is not known to man; however inert it may be, it possesses some energy. The ultimate particles of all things,—rock and plant, and beast and man—are in motion; that is, they possess energy. The immediate source of energy for this earth is the sun, though the ultimate source of universal energy is not known.

Energy may appear in various forms, as light, heat, electricity, magnetism, gravitation and mechanical motion; and each of these forms of energy may be changed into any of the others. In every change, however, there is no loss, but simply a change of condition. That which men call energy, the vivifying principle of matter, is indestructible. It has never had a beginning, and shall never have an end.

To the mind of man, however, a motion independent of something in motion, is inconceivable. An ocean wave without water is nonsense. It is equally difficult to conceive of energy which is immaterial, passing from the sun to the earth, through empty space. There must be something between the earth and the sun, which carries the energy. Such reflections have led the thinkers to the belief that all space is filled with a subtle medium, now called the ether, through which energy passes in the form of waves. Every new discovery in science has tended to establish the correctness of this theory. Today, few doctrines of science are so well established as that of the universal ether. The ether is a refined kind of matter which fills all space, and permeates all

things. It is in the table on which I write; in and through the ink; between the ultimate particles of the glass of the ink bottle. This earth, and all heavenly bodies, are simply suspended in the all-and-ever-present ocean of ether. By the agency of the ether, energy is carried from the sun to the earth, and may be carried anywhere in space. Light, heat, electricity, magnetism and gravitation are all various manifestations of ether motion.

A word is spoken. The physical act of producing sound causes a disturbance in the ether, which is carried on in the form of ether waves. On through all space, radiating from the place where the word was spoken, they go. The spoken word can never die. The ether ocean has it in its keeping. Thus it is with all our earthly deeds. Marconi disturbs the ether with his instruments; the ether waves fly with lightning speed into the whole universe. With another instrument, properly tuned, anywhere on this earth, one of the escaping waves may be caught, and the message read. So, also, when the proper receiving instrument is discovered, may the spoken word be read. The ether ocean is an imperishable and absolutely faithful record of all that happens in the universe.

On these three doctrines, the indestructibility of matter, the indestructibility of energy, and the existence of the universal ether, rest primarily the explanations of the phenomena of nature. Hand in hand they stand, an almost perfect example of the greatness of the human mind.

Does the religion founded by Joseph Smith rest upon the same or similar laws? "Mormonism" claims that it embraces all knowledge; that there is no essential difference between matter and spirit, between the physical and the spiritual. If so, that which is fundamental in all external nature must be fundamental in theology. To the very beginner in "Mormon" theology, it is a familiar fact that Joseph Smith taught that matter is eternal, and has not been nor can be created. Matter is coexistent with God. God, himself, is material, in the sense that his body is composed of a refined kind of matter. In the fundamental laws that underlie all nature, there is perfect harmony between science and "Mormonism." Few religions can say as much. In most systems of theology, it is assumed that the ruling power, God, can create matter. In "Mormon" theology he can only organize it.

It is not quite so well understood that the doctrine of the indestructibility of energy lies also at the foundation of "Mormon" theology, and was taught by Joseph Smith. It was clearly comprehended by the Prophet and his associates that intelligence is the vivifying force of all creation—animate or inanimate—that rock and tree and beast and man, have ascending degrees of intelligence. The intelligence there spoken of by the Prophet corresponds fully with the energy of science.

That the Prophet did not use the word current among scientific men at that time does not destroy the validity of this claim. Different words have no quarrel when they mean the same.

The Prophet also taught that this intelligence fills all space, and that it may appear in various forms, such as heat, light, and electricity, and that it is eternal, and can neither be created nor destroyed. These are the very qualities assigned to energy by scientific workers. This doctrine and its coincidence with the doctrine of science, appear marvelous, when it is recalled that the Prophet laid down these teachings in 1831, more than ten years before they were discovered by scientists, and a generation before they were generally accepted by the scientific world.

The Prophet did not stop with the enunciation of these two fundamental doctrines. He declared that a refined medium, called the Holy Spirit, fills all space, whereby intelligence is conveyed from place to place. In the terms of Joseph Smith, the forces of nature, such as heat, light and electricity, are simply various manifestations of the intelligence of the Holy Spirit; in the terms of science, of the energy of the universal ether. The parallelism is complete. The Holy Spirit, in "Mormon" theology, corresponds with the ether of science. This doctrine, too, was enunciated many years before the corresponding doctrines were established among men of science. The establishment of a system of theology which rests upon such perfectly scientific laws, of itself, if men would read with unprejudiced minds, would entitle Joseph Smith to a high position among the rational philosophers of earth.

THE INVARIABLE LAWS THAT GOVERN THE INDIVIDUAL.

On the basis of the fundamental laws, above defined, what does science require of its devotees? How does it affect the ac-

tions of the individual? As in theology, the scientific worker must have faith in the principles that have been discovered. It is not possible in one lifetime for a man to repeat all the work of preceding workers, to demonstrate the accuracy of their results. Much must be taken on trust; though at any time, should it be necessary, the earlier work may be repeated. Besides requiring faith in the principles discovered and enunciated by others, science demands that its every worker shall believe in things that lie far beyond the reach of man's senses.

The universal ether can neither be felt, seen, heard, smelled, nor tasted, yet the phenomena of nature compel us to accept its existence as indisputable fact. The science of chemistry is built upon the theory that all matter is composed of ultimate particles of matter called atoms. So small are these particles, that man shall not be able in this life, to bring them within the reach of any of the senses. Yet thousands of well established facts of chemistry tend to prove the existence of the atoms. In the faith of the scientist must be an absolute, unquestioning belief in realities that are represented to the human mind by the conception of atoms. The crystallographer, by a simple examination of a glass-like crystal, can state with certainty that the ultimate particles are built up in certain definite ways. These particles can never be seen by mortal man, yet no sane person, who studies the modern science of crystallography, fails to believe the correctness of the doctrines of the structure of crystals.

Many other illustrations might be quoted to show that science demands a faith in unseen, and, as far as direct action upon our senses goes, unknowable things. Such faith is indispensable to the worker who accepts the results of modern science. It is also to be remembered that without faith in the conception of science, it is quite impossible to make any scientific progress.

In theology, at least in the system established by Joseph Smith, a similiar faith is required of the individual. God and angels have been seen by very few individuals. These realities must be accepted by faith. In the words of the Prophet Joseph, "Faith is the assurance which men have of the existence of things which they have not seen, and the principle of action in all intelligent beings." With respect to the first principle of science and

theology, "Mormonism" is in entire accord with the best philosophy. The individual, whether scientist or theologian, must base his work on faith.

The scientist who has acquired faith in a law of nature will no longer transgress that law. He will obey it. If he establishes the faith that a wire connected in a certain way with the electric dynamo carries a current sufficiently strong to destroy life, he will not wantonly seize that wire in his hands. Before this faith came to him, he probably came near losing his life, by the careless handling of the charged wire. To conform to the laws of nature is scientific repentance. Faith in science or religion is a high form of intelligence and is opposed to ignorance. Repentance is the use of this intelligence for the benefit of man.

In "Mormonism" the second principle of action for the individual is repentance. If faith in God has been attained, and his laws have been made clear, the believer will no longer violate those laws; he will obey them. That is repentance. Not by a jot or tittle does this kind of repentance differ from the repentance taught by science. True, science does not *speak* of repentance, but it *thinks* it. In the matter of the great principle of repentance, governing the action of workers in science or theology, "Mormonism" is eminently sane and philosophical. Faith does not compel men to repent; but it is a necessary precedent. The man who does not repent in science or theology, after he has acquired faith, renders himself liable to injury and retards his own progress.

In the system of theology taught by Joseph Smith, baptism is the third great principle to be obeyed by the individual; that is, unless baptism follows faith and repentance, it is impossible to enter the kingdom of God. Many religious men, who can partly grasp the philosophical meaning of faith and repentance, fail to understand the necessity of baptism. To many, it is nothing more than an idle form which has no meaning. If, however, baptism is a true requisite for entrance into the Church of Christ, it must have its counterpart in all systems of true knowledge.

Suppose that man has attained faith in electricity. He then resolves to refrain from violating any of the laws of electricity. Suppose, further, that he desires to produce a current of electric-

ity. He winds wire around a piece of iron, and revolves it in the field of a magnet, and the current is produced. If the wire has not been wound in a certain definite manner, and has not been placed in the proper relation to the magnet, no current can be produced. The scientist may rail and object that it is all nonsense to insist that the work be done just so to produce the current. Nature is inexorable. The man to enter the kingdom of the electric current must yield obedience to the order of nature; he must receive a scientific baptism.

The chemist learns that the gas known as hydrogen is found in all acids, and may desire to obtain a supply of the gas. To do this he must bring the acid into contact with a suitable metal, such as zinc. The chemist may insist that he should get hydrogen by pouring the acid on wood. He soon finds that hydrogen may not be produced in that way. Inexorable nature again speaks up, "To enter the kingdom of hydrogen, the acid must be thrown on a metal." The chemist obeys; hydrogen is evolved; the chemist has been baptized.

The astronomer learns that a piece of glass ground according to the proper curvature will enable him to study the stars. The beginner says, "It is all nonsense to use a curved lens, I will use a piece of flat glass." He learns that nature never yields, and finally adopts the curved lens for his telescope. The young man has been baptized into the kingdom of the stars.

The baptism taught by the theology of Joseph Smith is nothing more than obedience to law. Just why it is necessary to be buried in the water to enter the Church, perhaps no man fully knows. Nor does any one know just *why* the wire must be wound, just so, to produce the current of electricity, or the acid brought upon a metal to yield hydrogen, or glass be ground to a certain curvature to bring the stars nearer the human vision. Of one thing every thinker may be certain, that the essential principle of baptism is as necessary in science as in theology. In this matter also, then, Joseph the Prophet is eminently philosophical.

The fourth principle in "Mormon" theology teaches that after baptism, the gift of the Holy Ghost is conferred which enlightens the mind, clears the intelligence, and brings man nearer the presence of God. So also in science, to the man who obeys the laws

of nature, come greater power and intelligence, to him who winds the wire right, the electric current comes, with all its latent powers. To the chemist who throws acid on the metal, hydrogen is yielded, with which many wonders may be performed. To him who gazes into the heavens through a properly ground lens, many of the mysteries of space are revealed. Thus is the Holy Ghost conferred in science; and thus, also, in a more subtle and greater degree is it conferred in the Church. The dogma of Joseph Smith and the teachings of science harmonize perfectly in the examination of the fourth fundamental principle of the philosophy governing the individual.

So, one by one, the great principles of "Mormon" theology may be shown to have a scientific, philosophical counterpart. It is a matter of great note that the philosophy of Joseph Smith compares so closely with the philosophy of nature. It is even more notable that the "Mormon" prophet taught these things as absolute truth long before science had proclaimed many of them invariably correct.

THE UNIFYING LAW OF LIFE.

Without examining further the numerous principles of "Mormon" theology, let us investigate the law, under the influence of which the whole of creation moves, first according to science, and, secondly, according to "Mormonism."

It is becoming fairly well demonstrated that the ceaseless changes and transformations in nature cause a greater and greater complexity in nature. This in other words means that the earth and all on it are developing and progressing. According to Darwin and his followers, man and animals advance. Only those who prosper persist; those who retard, die. Creation as a whole grows and develops, and must of necessity do so. By this law, the purpose of the earth and the universe is explained to be endless growth. The law of evolution is the great cementing law of science. Even so, in the philosophy of Joseph Smith, the doctrine is taught that all things advance; that man shall continue to advance, in intelligence, and all pertaining to it, until he shall become as God is now. Meanwhile, our God will also increase in his fulness, and ever be a God to us. Through this doctrine, all

the principles of the Gospel are made coherent. All the requirements of man have in view his eternal growth. Darwin suggested, and his followers have taught, that one class of creation, by the law of evolution, can pass into another class. No proof has been found for this teaching. Joseph Smith taught that every class of creation is subject to eternal progression within the sphere in which it has been placed. This is a rational view of evolution, and a view to which biologists are rapidly coming.

Joseph Smith taught the law of evolution as an eternal truth, twenty or more years before Darwin published his views. It is certainly remarkable that the "Mormon" Prophet should enunciate so clearly, in advance of science, the law of laws, which explains the destiny of man, and all pertaining to him. "Mormon" and scientific philosophy are thus identical, with respect to the great, governing, universal law.

Joseph Smith is here also seen to be a sane philosopher, in full accord with the best that recent years have brought.

THE FORCE OF FORCES.

Above the law of laws is the force of forces—or the central force of the universe. Science has little to say of God. It is content to accept the laws of nature as they are found. Yet, at times, in some branches of science, a knowledge of the beginning of things is desired. Usually science answers, "I do not know;" but it nevertheless affirms that there must be a central force, unknown and unnamed, to which the manifestations of all other forces may be referred. Science, which is essentially orderly, is chaotic when the question of the beginning of things is raised. The "Mormon" Prophet left no such weakness in his philosophy. He, too, realized the necessity of a controlling universal force. This he named God. God is an organized, material being, filled with the form of energy known as intelligence. "The glory of God is intelligence." All other forces of nature may be converted into intelligence; and from intelligence all other forces may be obtained; God is the center of these forces, and their directing power. Because of this centralization, nature is orderly. Natural laws are not, as supposed by some philosophers, accidental relations of phenomena, observed and recorded by man. The force of intelligence

controls all phenomena; there is mind behind the operations of nature. God, himself a part of nature, is not the creator of nature, but the organizer and director of it. What a beautifully reasonable climax that is to the wonderful philosophy of Joseph the Prophet!

The intelligence of God is organized; therein lies his individuality and life. Man is organized intelligence; therein lies his life. Through obedience to law, intelligence grows; by the violation of law, which is sin, it decays. It is the degree of organized intelligence that ultimately distinguishes one man from other men; men from beasts, beasts from plants, and plants from rocks. Since intelligence, as defined by Joseph Smith, corresponds with the main form of energy of the universe, the doctrine of God, and all other beings, and of life, finds expression in terms of energy. That is exactly what science demands.*

Is it any wonder that workers in science, who have been taught the doctrine of an immaterial God who is able to create something from nothing, and to transcend all laws of nature, depart from the faith of their childhood? Truth is truth forever. Scientific truth cannot be theological lie. To the sane mind, theology and philosophy must harmonize. They have the common ground of truth on which to meet.

Thus, on every hand, from the highest to the lowest, from the force of forces and the law of laws to the fundamental laws governing the operations of the universe, and the actions of the individual, the philosophy of the "Mormon" Prophet is consistently referred back to matter, energy, and law. In its completeness, it transcends the philosophy of science. Wherever the doctrines of "Mormonism" and science meet, they agree. No discord has yet been found between them. Science is daily confirming the truth of the universe—embracing philosophy of the unlearned founder of "Mormonism."

*This article is but a glimpse of the subject. It would be absurd to attempt to outline the whole of the philosophy of Joseph Smith in a space allowed for this article. Even the fundamental doctrines here considered have been but faintly sketched; yet to him who thinks, it will be a solemn testimony that the maligned Mormon Prophet founded his philosophy upon principles that now, one hundred years after his birth, lie at the foundation of all secure human philosophy.—*J. A. W.*

Back of the revelations of the greatness of the Prophet's knowledge that come to all who enter upon such a discussion, stands the eminent fact that "Mormon" philosophy is plain, simple, and easily understood. There is no need and no room for mysteries in the teachings of Joseph the Prophet. Similarly, the philosophy of men, based upon nature, is essentially simple, and easily understood. Only untruth needs to hide itself in mysteries.

One hundred years have passed since Joseph, honored and chosen of God, entered the school of life. Face to face with God, he learned the Gospel, planned before the foundations of the world were laid, and he taught it to a careless world. It is not Joseph Smith's philosophy; but God's code of fundamental laws, which the world is laboriously deciphering in the beautifully written pages of nature. Is it any wonder that the philosophy is perfect?

Divine joy transfigured the spirit of Joseph, as the revelations of God came upon him. The essence of all that he learned, he has left for us. We, too, may feel the stately tread of God through the measureless ages of time, if we ponder upon the fulness of the meaning of the Gospel. It is our duty to do it.

In this year of jubilee, the centenary of the Prophet's birth, may the visions of Joseph come upon the people, to make them strong! May the simple philosophy of God's words be understood by all the seekers!

Provo, Utah.

JOSEPH SMITH IN LITERATURE.

BY BISHOP ORSON F. WHITNEY, ASSISTANT CHURCH HISTORIAN.

“Joseph Smith in literature—what a paradox!” I think I hear some wiseacre say, as he glances at the caption of this article. “Joseph Smith in literature—what a misyoking of terms; what a manifest absurdity!”

It is so common in the world to couple the name of “the ‘Mormon’ prophet” with everything that stands for lack of culture and enlightenment, to identify him with all that represents ignorance and even vice, that I shall not be surprised if my allusion to him as a literary character taxes to some extent the credulity of a certain class of readers. I refer particularly to non-“Mormon” readers and to such as might as well be non-“Mormons” so far as their knowledge of this subject is concerned. But the greater number of those who peruse these pages will see in the title chosen for this treatise nothing that should occasion the least astonishment. The reason is simple: they know Joseph Smith; know him through his writings, his published utterances, if not from personal reminiscence; while the others know him not, perhaps have never read anything that he either wrote or said, and have no conceptions concerning him, save those born of hearsay and tradition.

That the founder of the Church of Jesus Christ of Latter-day Saints professed or even aspired to be a literary man, I shall not attempt to prove; for the attempt would be futile. He loved literature; his fondness for it is apparent, not only from his verbal expressions of appreciation, but also from his efforts to foster and encourage it. His penchant for the study of languages is well known, also his liking for history and poetry. He was gen-

erous, even enthusiastic, in his praise of any meritorious work, literary or otherwise; and, as a founder of schools and a steadfast friend of education from the beginning to the closing of his career, gave ample evidence of his interest and zeal in the general cause of culture and advancement. But there is nothing to indicate that he deemed himself gifted in a literary way, or strove consciously to create a literary work.

And yet, Joseph Smith, the revelator of "Mormonism," was potentially, if not actually, a literary giant. He produced literature which, if not prized today as it should be, even by his own people, and if scouted and ridiculed by the "wise and prudent" of the world, is only passing through the experience usual to such characters and their creations, by reason of a too close proximity to the languid indifference or prejudiced judgment of their contemporaries.

"Seven wealthy towns contend for Homer dead,
Through which the living Homer begged his bread."

Joseph Smith was not a Homer, nor a Shakespeare, nor a Milton. He was more. He was a prophet, and consequently a poet; and would have been, had he never written a line of verse or prose. A gold mine may not be a gold mine until the precious metal has been discovered and brought to the surface; but the gold may be there nevertheless. The mining for it does not create it—does not deposit it in the place where found. It is so with poesy, so with all literary power. Its existence does not depend upon the recognition given to or withheld from it; does not even depend upon culture and development. The inward truth is more than the outward expression. Conception is greater than birth.

The gift of poesy and the gift of prophecy are akin. They are almost identical. Perhaps the only difference between them is one of degree. If prophecy is greater than poesy, it is because it includes it, and is capable of receiving a more direct and a fuller inspiration. But the highest poetry is prophetic; there is always in it a suggestion of infinity. Poesy is thus shown to contain the elements of prophecy. It is as natural for a prophet to poetize, as for a poet to dwell upon the future, to idealize the real. Carlyle discovered that the ancient word *Vates* meant both

prophet and poet," and he contends that fundamentally they are the same, "in this most important respect especially, that they have penetrated, both of them, into the sacred mystery of the universe—what Goethe calls 'the open secret,' * * * open to all, seen by almost none." Poets may not be prophets in the same sense and degree as the sacred seers and oracles of Holy Writ, but the gift of poesy and the gift of prophecy are related, and there is a point where the two blend and become one.

If you doubt, reader, that the prophets are poets, read their predictions, and ask yourself—if you are a competent judge—whether grander poems ever fell from the point of human pen. The book of Job, the writings of Isaiah, the parables and sayings of the Savior, the solemn and sublime melody of the Apocalypse. Are they not poems as well as prophecies, and were not their authors among the greatest of the sons of song?

It is in the light of these examples that I would have you survey Joseph Smith. Being a prophet he must be a poet. It was inevitable. If a poet, what poems did he produce? Ah, reader, there is more than that involved. I do not mean that he was a maker of verses, a builder of rhymes, or that he needed to be, in order to constitute him a poet, or to qualify him for his prophetic mission. But he had to have the poetic instinct, the poetic insight—the power to recognize, comprehend and interpret the mystery of life, the symbolism of the universe; a power inherent in prophecy, in the sacred gift of seership, with which he was so eminently endowed. This was what made him a poet. And no man or woman, not a poet, in the same sense, to a greater or less degree, will ever be able to understand Joseph Smith, or appreciate to the full the beauty, sublimity and significance of his mission as a forerunner of the Son of God. Only these know the voice of the Shepherd. "The testimony of Jesus is the spirit of prophecy," and the spirit of prophecy and the spirit of poesy spring from a common source.

But this is generalization. What of the details? This is in the abstract. What are the concrete phases of the question? How did Joseph Smith express his poetic ideals? What proof have we of his inherent love of literature?

"Seek ye out of the best books, words of wisdom; seek learn-

ing, even by study, and also by faith." These are the words of Joseph Smith, or the words of the Almighty, through him, to the Latter-day Saints.

Why did the Lord so instruct His prophet? Why did the Prophet so teach his people? It was because God had designed, and the Prophet had foreseen, a great and glorious future for that people. Chosen himself in weakness, so far as this world's wisdom was concerned, as a foundation stone of the mighty structure that is destined to tower heavenward, reflecting from polished walls and glittering spires the splendors of eternity, he knew there must come a time, unless One who cannot lie had sworn falsely, when Zion, as the head and front of a world's civilization, would arise and shine, "the joy of the whole earth," the seat of learning, the source of wisdom, and the centre of political power; when, side by side with pure religion, would flourish art and science, her fair daughters; when music, poetry, painting, sculpture, oratory and the drama—rays of light from the same central sun, no longer refracted and discolored by the many-hued prisms of man's sensuality—would throw their white radiance full and direct upon the mirror-like glory of her towers; when the science of earth and the wisdom of heaven would walk hand in hand, interpreting each other; when philosophy would drink from wells of living truth, no longer draining the deadly hemlock of error, to poison the pure air with the illusions of sophistry; when Zion's sons and Zion's daughters, as famed for intelligence and culture as for beauty, purity and truth, would entertain kings and nobles, would sit upon thrones themselves, or go forth as shafts of light from the bow of the Almighty, as messengers and ambassadors to the nations!

Joseph saw all this; he knew it was inevitable; that such were the natural flowers and fruits of the work which God had planted. The roots of the tree might not show it so well—their mission was to lie hidden in the earth, ignored and trampled on by men; but the branches in a day to come would prove it. Rough and rugged himself, as the granite boulders of yonder hills, he knew, and his brethren around him knew, that upon the strong basic stones of which they were symbolical—the massive foundations of the past—the great Architect would rear the superstructure of the future; that the youth of Israel would build upon the

beginnings made by heroic fathers and mothers, these differing necessarily from their offspring, but only as the foundations of a building must differ from the walls and spires. Joseph knew that his people must progress, that their destiny demanded it; that culture is the duty of man, as intelligence is the glory of God. That is why he said: "Seek ye out of the best books words of wisdom; seek learning, even by study, and also by faith."

Learning is another name for literature. In counseling his people to "seek learning," therefore, this supposedly ignorant and illiterate man was virtually advising them to cultivate literature. The "best books" here mentioned do not mean merely the Bible, the Book of Mormon, the Doctrine and Covenants, Church works and religious writings, though these must ever lie at the basis of "Mormon" literature. History, poetry, philosophy, art and science, languages, laws, and the principles of government,—all truth, in short, is included in that comprehensive phrase. Yes, it even means inspiration, revelation; for does it not say: "Seek learning by study, and *also* by faith?"

But the Prophet was not content to exhort others to progress. He set the example, and led out along the lines of advancement. His roughness became smooth, his illiteracy (for he was illiterate at first) gave way to learning. His potential powers became actual possessions, through study, experience and development. He gave a meaning to knowledge that it had never known, and made education the synonym for salvation. "A man is saved no faster than he gets knowledge." "It is impossible for a man to be saved in ignorance." "If he does not get knowledge, he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowledge, and consequently more power, than many men who are on the earth." These are among Joseph Smith's teachings. He also taught that whatever principles of intelligence we attain to in this life, they will rise with us in the resurrection; and that if one soul, by greater diligence and faithfulness acquires more intelligence than another, it will have just that much advantage in the world to come.

Did it ever occur to those careless, not to say shallow critics, who think they see in "Mormonism" nothing but sin and depravity; who regard the followers of Joseph Smith as ignoramuses,

know-nothings, to whom books are a bore and literature a term without meaning, that a book looms up at the very beginning of "Mormon" history—that "Mormonism's" first production was a piece of literature, the most remarkable of modern times?

More than three centuries had passed since the discovery of America by Columbus. He found here,—what? Forests, Indians, and tropical fruits; little else. But they who came after him found more. Peeping from the crust of the earth, north, south, east and west, were the relics of a civilization that would have shamed the glory of Egypt in her palmiest days. Nations had risen and fallen upon this land before whose fame and power the might of Rome, the wealth of Asia, would have paled as stars before the sun. Whence came they? What were their names? Why had they fallen? None knew. The sad sea waves and the sighing winds answered not, but continued to chant in mournful numbers a solemn requiem for the dead. The natives could not tell, except in tales and traditions as vague and shadowy as the legends of the Druids, or the runic fables of the Norsemen. Who, then, would answer? One day a little boy went into the woods and prayed. The heavens heard, and gave him more than he had asked. A book came forth by the power of God; a buried record, hidden in a hill. It told the story of the past, it prophesied of the future; and from that hour, Joseph Smith, the "Mormon" Prophet, was the real discoverer of America.

Whatever may be said of the crudities of the Book of Mormon,—and they are conceded,—it is a most remarkable record, a masterpiece in its way, breathing a spirit and a genius all its own. The very character of the translator, Joseph Smith, seems stamped upon it. Fearless as an angel; humble as a child.

"And he that will contend against the word of the Lord, let him be accursed; and he that shall deny these things, let him be accursed; for unto them will I show no greater things, saith Jesus Christ, for I am he who speaketh."

Does anyone having faith in "Mormonism," suppose that the Book of Mormon came by chance? Is there a Latter-day Saint who believes that any boy of fourteen years, humble enough to ask wisdom of the All-wise, could have received just what Joseph Smith received, in answer to the most earnest prayer? God works with

all men according to their faith, but he also works with them according to their gifts, their power and their capacity. Not every good man, filled with faith, is a prophet, seer, and revelator, like Joseph Smith. All good gifts are from God, and "the Spirit divideth unto every man severally as he will;" but doubtless there are some qualities inherent in the original intelligence, that help to qualify each soul for its own peculiar mission. Joseph was a "choice seer." Had he not been, he could not have beheld the Father and the Son. He was essentially a literary spirit, or he could never have translated the Nephite record. The Urim and Thummim, in the hands of one not qualified to use it, would have been a worthless instrument; as much so as the Liahona to Lehi and his colony without the exercise of faith. "I cannot read a sealed book," was the reply of the learned Professor Anthon to Martin Harris, with reference to the metallic plates containing the Book of Mormon. Any man, similarly ungifted, might have said the same. The seven-sealed book of the Apocalypse could only be opened by "the Lion of the tribe of Judah." Not only the gift, but the spirit of it, must be present. The machinery, however perfect, waits for the motive power. With all his prophetic equipment, his innate seeric qualities, Joseph Smith could only translate, could only prophesy, could only see, hear, and utter the things of God, when he was thoroughly *en rapport* with the heavens, when the spirit and power of his gift was upon him.

The Book of Mormon is not his only contribution to literature. He had barely completed the translation of those ancient plates, when he undertook another work, scarcely secondary in importance. It was a translation, or more correctly speaking, a revision of the Hebrew Scriptures. He had learned from the Book of Mormon that "many plain and precious truths," properly belonging to the Bible, had been lost or taken away by uninspired translators, thus rendering vague and uncertain the teachings of that sacred record. These missing parts he purposed to restore, as directed and empowered by the spirit of revelation. What is sometimes called the "Inspired Translation" was the result. Parts of it may be found in the Pearl of Great Price, under the headings, "Visions of Moses," "Writings of Moses," or, as rendered by the latest edition, "The Book of Moses." At a later period he translated in

like manner, the Book of Abraham, from papyrus found upon the bodies of mummies brought from the catacombs of Egypt.

In the volume known as the Doctrine and Covenants, the latest book put forth by the latter-day Prophet, we come face to face with his literary style, as stamped upon the word of God of which he was the original revelator. Here are no translations, such as the Book of Mormon and the Book of Abraham; here is no revision, such as the "Inspired Translation;" but revelation, immediate and direct, constituting him the sole human oracle of the divine utterance.

It may be objected that these revelations are God's utterances, and therefore, not the words nor the works of Joseph Smith. I answer that they are God's and Joseph's combined. The Prophet was not a mere machine, a mere speaking trumpet, in the process of receiving and giving the word of God. He still had his agency, and was an intelligent, self-acting being, though the inspired instrument and mouthpiece of Deity. The word of God that came to him was independent of him, and yet his mind was the mold in which it was formed; his vocabulary the earthly vehicle of expression. That which is divinely begotten may have human conception and delivery. Was it not so with Christ, the very Word incarnate. An analogy is found in the spirit, the immortal spirit, clothing itself in mortal clay, which also becomes immortal; the two combined constituting the soul. Hence, these divine communications, divine in origin and in utterance, though they are the revelations of Jesus Christ, spiritually, yet in the letter they bear the impress of Joseph Smith, and are the product of his genius, just as much as the inspired writings of Isaiah, Jeremiah, and Ezekiel, are the literary creations of those ancient seers.

In addition to the revelations and translations, we have the Prophet's personal narratives and every-day comments, as illustrative of his literary style. I will now present a few excerpts, beginning with the following paragraphs from his autobiography. Says Joseph the Seer:

I was born in the year of our Lord one thousand eight hundred and five, on the twenty-third day of December, in the town of Sharon, Windsor county, state of Vermont. * * * My father, Joseph Smith, Senior, left the state of Vermont, and moved to Palmyra, Ontario (now Wayne) county, in the state of New York, when I was in my tenth year, or thereabouts. In about four years

after my father's arrival in Palmyra, he moved with his family into Manchester, in the same county.

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Some time in the second year after our removal to Manchester, there was in the place where we lived an unusual excitement on the subject of religion. It commenced with the Methodists, but soon became general among all the sects in that region of country.

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I was at this time in my fifteenth year. My father's family was proselyted to the Presbyterian faith, and four of them joined that church, namely—my mother Lucy; my brothers Hyrum and Samuel Harrison; and my sister Sophronia. During this time of great excitement, my mind was called up to serious reflection and great uneasiness; but though my feelings were deep and often poignant, still I kept myself aloof from all these parties, though I attended their several meetings as often as occasion would permit. In process of time my mind became somewhat partial to the Methodist sect, and I felt some desire to be united with them; but so great were the confusion and strife among the different denominations, that it was impossible for a person young as I was, and so unacquainted with men and things, to come to any certain conclusion who was right and who was wrong.

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While I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the Epistle of James, first chapter and fifth verse, which reads: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God, I did; for how to act I did not know, and unless I could get more wisdom than I then had, I would never know; for the teachers of religion of the different sects understood the same passages of scripture so differently as to destroy all confidence in settling the question by an appeal to the Bible.

At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to "ask of God," concluding that if he gave wisdom to them that lacked wisdom, and would give liberally, and not upbraid, I might venture. So, in accordance with this, my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful, clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.

After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was

seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other—This is my beloved Son, hear him!

My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right—and which I should join. I was answered that I must join none of them, for they were all wrong. * * When I came to myself again, I found myself lying on my back, looking up into heaven.

Some few days after I had this vision, I happened to be in company with one of the Methodist preachers, who was very active in the before-mentioned religious excitement; and, conversing with him on the subject of religion, I took occasion to give him an account of the vision which I had had. I was greatly surprised at his behavior; he treated my communication not only lightly, but with great contempt, saying it was all of the devil, that there were no such things as visions or revelations in these days; that all such things had ceased with the Apostles, and that there would never be any more of them. I soon found, however, that my telling the story had excited a great deal of prejudice against me among professors of religion, and was the cause of great persecution, which continued to increase; and though I was an obscure boy, only between fourteen and fifteen years of age, and my circumstances in life such as to make a boy of no consequence in the world, yet men of high standing would take notice sufficient to excite the public mind against me, and create a bitter persecution; and this was common among all the sects—all united to persecute me.

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However, * * * though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart: Why persecute me for telling the truth? I have actually seen a vision, and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? For I had seen a vision; and I knew it, and I knew that God knew it, and I could not deny it.

This narrative may have faults; it may not be a perfect piece of rhetoric; but it is in good form throughout, and in places beautiful.

Take now a selection from the Book of Moses, called in Joseph's personal history, *The Prophecy of Enoch*, beginning with a brief description of the Zion of old, and ending with a reference to the Zion of the last days. Here are both beauty and power:

And the Lord called his people Zion, because they were of one heart, and one mind, and dwelt in righteousness; and there was no poor among them.

And Enoch continued his preaching in righteousness unto the people of God. And it came to pass in his days, that he built a city that was called the City of Holiness, even Zion.

* * * * *

And it came to pass that the Lord showed unto Enoch all the inhabitants of the earth; and he beheld, and lo, Zion in process of time, was taken up into heaven. And the Lord said unto Enoch: Behold mine abode forever.

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And he beheld Satan; and he had a great chain in his hand, and it veiled the whole face of the earth with darkness; and he looked up and laughed, and his angels rejoiced.

And Enoch beheld angels descending out of heaven, bearing testimony of the Father and Son; and the Holy Ghost fell on many, and they were caught up by the powers of heaven into Zion.

And it came to pass that the God of heaven looked upon the residue of the people, and he wept; and Enoch bore record of it, saying, How is it that the heavens weep, and shed forth their tears as the rain upon the mountains?

And Enoch said unto the Lord, How is it that thou canst weep, seeing thou art holy, and from all eternity to all eternity?

And were it possible that man could number the particles of the earth, yea millions of earths like this, it would not be a beginning to the number of thy creations; and thy curtains are stretched out still;

* * * * *

And thou hast taken Zion to thine own bosom, from all thy creations, from all eternity to all eternity; and naught but peace, justice, and truth is the habitation of thy throne; and mercy shall go before thy face and have no end; how is it thou canst weep?

The Lord said unto Enoch: Behold these thy brethren; they are the workmanship of mine own hands, and I gave unto them their knowledge, in the day that I created them; and in the Garden of Eden gave I unto man his agency;

And unto thy brethren have I said, and also given commandment, that they should love one another, and that they should choose me, their Father; but behold, they are without affection, and they hate their own blood;

And the fire of mine indignation is kindled against them; and in my hot displeasure will I send in the floods upon them.

* * * *

Wherefore, for this shall the heavens weep, yea, and all the workmanship of mine hands.

And it came to pass that the Lord spake unto Enoch, and told Enoch all the doings of the children of men; wherefore Enoch knew, and looked upon their wickedness and their misery, and wept and stretched forth his arms, and his heart swelled wide as eternity; and his bowels yearned; and all eternity shook.

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And it came to pass that Enoch looked; and from Noah, he beheld all the families of the earth; and he cried unto the Lord saying: When shall the day of the Lord come? When shall the blood of the righteous be shed, that all they that mourn may be sanctified, and have eternal life?

And the Lord said, It shall be in the meridian of time, in the days of wickedness and vengeance.

* * * *

And it came to pass that Enoch looked upon the earth; and he heard a voice from the bowels thereof, saying: wo, wo, is me, the mother of men; I am pained, I am weary, because of the wickedness of my children. When shall I rest, and be cleansed from the filthiness which is gone forth out of me? When will my Creator sanctify me, that I may rest, and righteousness for a season abide upon my face?

And when Enoch heard the earth mourn, he wept, and cried unto the Lord, saying, O Lord, wilt thou not have compassion upon the earth? Wilt thou not bless the children of Noah?

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And the Lord could not withhold; and he covenanted with Enoch, and sware unto him with an oath, that he would stay the floods; that he would call upon the children of Noah.

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And it came to pass that Enoch cried unto the Lord, saying, When the Son of Man cometh in the flesh, shall the earth rest?

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And the Lord said unto Enoch: Look; and he looked and beheld the Son of Man lifted up on the cross, after the manner of men.

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And again Enoch wept and cried unto the Lord, saying, When shall the earth rest?

And Enoch beheld the Son of Man ascend up unto the Father; and he called unto the Lord, saying, Wilt thou not come again upon the earth?

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And the Lord said unto Enoch, As I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfill the oath which I have made unto you concerning the children of Noah.

And the day shall come that the earth shall rest; but before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the

heavens shall shake and also the earth; and great tribulations shall be among the children of men, but my people will I preserve;

And righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of mine Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem.

And the Lord said unto Enoch, Then shalt thou and all thy city meet them there, and we will receive them into our bosom, and they shall see us; and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other;

And there shall be mine abode, and it shall be Zion, which shall come forth out of all the creations which I have made; and for the space of a thousand years the earth shall rest.

What could be more poetic, more replete with dramatic power, than the picture of Earth, "the mother of men," mourning like Rachel for her children? What more pathetic than the prayer of Enoch in behalf of Mother Earth and "the children of Noah?" What more sublime than the answer of "the God of heaven" to the prophet's tearful petition? Marvelous must have been the scope and power of a mind that could thus grasp the relationship between the ancient and the modern Zions, and with one mighty sweep of thought compass the whole range of human history. Is it not evident that Joseph Smith was a poet? Is his literary genius any longer a legitimate subject for doubt?

The next selection shall be from the Doctrine and Covenants. The time is March, 1839. The Latter-day Saints, thwarted temporarily in their work of building the modern Zion, have been driven with fire and sword from the State of Missouri. The Prophet, with a few friends, remains a prisoner in Liberty jail. Torn from the bosom of his family, betrayed into the hands of heartless foes, after being condemned to death and narrowly escaping execution by court martial, he is lingering in durance vile, subjected to every insult and outrage that the cruelty of his captors can devise. In the agony of his spirit, he cries out:

O God! where art thou? And where is the pavilion that covereth thy hiding place?

How long shall thy hand be stayed, and thine eye, yea, thy pure eye, behold

from the eternal heavens, the wrongs of thy people, and of thy servants, and thine ear be penetrated with their cries?

Yea, O Lord, how long shall they suffer these wrongs and unlawful oppressions, before thine heart shall be softened towards them, and thy bowels be moved with compassion towards them?

O Lord God Almighty, Maker of the heaven, earth, and seas, and of all things that in them are, and who controlleth and subjecteth the devil, and the dark and benighted dominion of Shayole! Stretch forth thy hand; let thine eye pierce; let thy pavilion be taken up; let thy hiding place no longer be covered; let thine ear be inclined; let thine heart be softened, and thy bowels moved with compassion towards us;

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Remember thy suffering saints, O our God! and thy servants will rejoice in thy name forever.

The God whom he has invoked, thus answers him:

My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment;

And then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes.

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Thou art not yet as Job; thy friends do not contend against thee, neither charge thee with transgression;

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And they who do charge thee with transgression, their hopes shall be blasted, and their prospects shall melt away as the hoar frost melteth before the burning rays of the rising sun.

* * * * *

The ends of the earth shall enquire after thy name, and fools shall have thee in derision, and hell shall rage against thee,

While the pure in heart, and the wise, and the noble, and the virtuous, shall seek counsel, and authority, and blessings constantly from under thy hand.

And thy people shall never be turned against thee by the testimony of traitors; * * * and thy God shall stand by thee for ever and ever.

If thou art called to pass through tribulation; if thou art in perils among false brethren; if thou art in perils among robbers; if thou art in perils by land or by sea;

If thou art accused with all manner of false accusations; if thine enemies fall upon thee; if they tear thee from the society of thy father and mother and brethren and sisters; and if with a drawn sword thine enemies tear thee from the bosom of thy wife, and of thine offspring, and thine elder son, although but six years of age, shall cling to thy garments, and shall say, My father, my father, why can't you stay with us? O, my father, what are the men going to do with you? And if then he shall be thrust from thee by the sword, and thou be dragged to prison, and thine enemies prowl around thee like wolves for the blood of the lamb;

And if thou shouldst be cast into the pit, or into the hands of murderers, and the sentence of death passed upon thee; if thou be cast into the deep; if the billowing surge conspire against thee; if fierce winds become thine enemy; if the heavens gather blackness, and all the elements combine to hedge up the way; and above all, if the very jaws of hell shall gape open the mouth wide after thee, know thou, my son, that all these things shall give thee experience, and shall be for thy good.

The Son of Man hath descended below them all; art thou greater than he?

Therefore, hold on thy way, and the Priesthood shall remain with thee, for their bounds are set, they cannot pass. Thy days are known, and thy years shall not be numbered less; therefore, fear not what man can do, for God shall be with you for ever and ever.

These are certainly splendid passages, and they teach lofty principles. The mystery of human suffering, which remained a mystery to patient Job, is here solved. Ralph Waldo Emerson had not yet written his noble essay on "Compensation;" the poet Lowell had not uttered his sublime sentiment:

'Tis sorrow builds the shining ladder up,
Whose golden rounds are our calamities;

When Joseph Smith proclaimed the very substance of their inspired teachings, in his pathetic prayer and prophecy in Liberty Jail. Here are a few more paragraphs from the same section; the Prophet's earnest pronouncement upon the subject of unrighteous dominion:

Behold, there are many called, but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson: That the rights of the Priesthood are inseparably connected with the powers of heaven; and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control, or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved, and when it is withdrawn, Amen to the priesthood, or the authority of that man.

Behold! ere he is aware, he is left unto himself, to kick against the pricks; to persecute the Saints, and to fight against God.

We have learned, by sad experience, that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.

Hence many are called, but few are chosen.

No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long suffering, by gentleness, and meekness, and by love unfeigned;

By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile.

Reproving betimes with sharpness, when moved upon by the Holy Ghost, and then showing forth afterwards an increase of love toward him whom thou hast reprov'd, lest he esteem thee to be his enemy;

That he may know that thy faithfulness is stronger than the cords of death;

Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God, and the doctrine of the Priesthood shall distil upon thy soul as the dews from heaven.

The Holy Ghost shall be thy constant companion, and thy sceptre an unchanging sceptre of righteousness and truth, and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee for ever and ever.

One more selection from the Doctrine and Covenants—a portrayal of "Mormonism's" sublime principle of universal salvation; the Prophet's wonderful vision of the different degrees of glory in the "many mansions" of the Father:

We, Joseph Smith, jun., and Sidney Rigdon, being in the Spirit on the sixteenth of February, in the year of our Lord, one thousand eight hundred and thirty-two, by the power of the Spirit our eyes were opened and our understandings were enlightened, so as to see and understand the things of God—even those things which were from the beginning before the world was, which were ordained of the Father, through his Only Begotten Son, * * * whom we saw and with whom we conversed in the heavenly vision.

* * * *

And this we saw also, and bear record, that an angel of God who was in authority in the presence of God, who rebelled against the Only Begotten Son, whom the Father loved, and who was in the bosom of the Father—was thrust down from the presence of God and the Son, and was called Perdition, for the heavens wept over him—he was called Lucifer, a son of the morning.

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And we saw a vision of the sufferings of those with whom he made war and overcame, for thus came the voice of the Lord unto us.

Thus saith the Lord, concerning all those who know my power, and have been made partakers thereof, and suffered themselves, through the power of the devil, to be overcome, and to deny the truth and defy my power: They are they who are the sons of perdition, of whom I say that it had been better for them never to have been born, for they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels in eternity; concerning whom I have said there is no forgiveness in this world nor in the world to come, having denied the Holy Spirit after having received it, and having denied the Only Begotten Son of the Father—having

crucified him unto themselves, and put him to an open shame. These are they who shall go away into the lake of fire and brimstone, with the devil and his angels, and the only ones on whom the second death shall have any power; yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath; for all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb, who was slain, who was in the bosom of the Father before the worlds were made.

* * * *

And again, we bear record, for we saw and heard, and this is the testimony of the gospel of Christ, concerning them who come forth in the resurrection of the just;

They are they who received the testimony of Jesus, and believed on his name and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given, that by keeping his commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power, and who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true. They are they who are the church of the first born. They are they into whose hands the Father has given all things. They are they who are Priests and Kings, who have received of his fullness, and of his glory, and are Priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son; wherefore, as it is written, they are Gods, even the Sons of God. Wherefore all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's and Christ is God's.

* * * *

These are they whose bodies are celestial, whose glory is that of the sun, even the glory of God, the highest of all, whose glory the sun of the firmament is written of as being typical.

And again, we saw the terrestrial world, and behold and lo, these are they who are of the terrestrial, whose glory differs from that of the church of the first born, who have received the fullness of the Father, even as that of the moon differs from the sun in the firmament. Behold, these are they who died without law, and also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh; who received not the testimony of Jesus in the flesh, but afterwards received it. These are they who are honorable men of the earth, who were blinded by the craftiness of men. These are they who receive of his glory, but not of his fullness. These are they who receive of the presence of the Son, but not of the fullness of the Father; wherefore they are bodies terrestrial, and not bodies celestial, and differ in glory as the moon differs from the sun. These are they who are not valiant in the testimony of Jesus; wherefore they obtain not the crown over the kingdom of our God.

* * * *

And again, we saw the glory of the telestial, which glory is that of the lesser,

even as the glory of the stars differs from that of the glory of the moon in the firmament. These are they who received not the gospel of Christ, neither the testimony of Jesus. These are they who deny not the Holy Spirit. These are they who are thrust down to hell. These are they who shall not be redeemed from the devil until the last resurrection, until the Lord, even Christ the Lamb shall have finished his work. These are they who receive not of his fullness in the eternal world, but of the Holy Spirit through the ministration of the terrestrial; and the terrestrial through the ministration of the celestial; and also the telestial receive it of the administering of angels who are appointed to minister for them, or who are appointed to be ministering spirits for them, for they shall be heirs of salvation.

And the glory of the celestial is one, even as the glory of the sun is one. And the glory of the terrestrial is one, even as the glory of the moon is one. And the glory of the telestial is one, even as the glory of the stars is one, for as one star differs from another star in glory, even so differs one from another in glory in the telestial world;

For these are they who are of Paul, and of Apollos, and of Cephas. These are they who say they are some of one and some of another—some of Christ and some of John, and some of Moses, and some of Elias, and some of Esaias, and some of Isaiah, and some of Enoch; but receive not the gospel, neither the testimony of Jesus, neither the prophets, neither the everlasting covenant. * * *

These are they who are liars, and sorcerers, and adulterers, and whoremongers, and whosoever loves and makes a lie. These are they who suffer the wrath of God on earth. These are they who suffer the vengeance of eternal fire. These are they who are cast down to hell and suffer the wrath of Almighty God, until the fullness of times, when Christ shall have subdued all enemies under his feet, and shall have perfected his work; when he shall deliver up the kingdom, and present it unto the Father spotless, saying—I have overcome and have trodden the winepress alone, even the wine-press of the fierceness of the wrath of Almighty God. Then shall he be crowned with the crown of his glory, to sit on the throne of his power to reign for ever and ever.

But behold, and lo, we saw the glory and the inhabitants of the telestial world, that they were as innumerable as the stars in the firmament of heaven, or as the sand upon the sea shore, and heard the voice of the Lord saying—these all shall bow the knee, and every tongue shall confess to him who sits upon the throne for ever and ever; for they shall be judged according to their works, and every man shall receive according to his own works, his own dominion, in the mansions which are prepared. And they shall be servants of the Most High, but where God and Christ dwell they cannot come, worlds without end.

This is the end of the vision which we saw, which we were commanded to write while we were yet in the Spirit.

The glory of such a vision must have been indescribable. Who but Joseph Smith could have portrayed it even in part? He attempted on one occasion to express some of these same truths in

verse, but the attempt was a comparative failure. No rhyme could do justice to such a theme. The effort proved, however, that this prophet was no exception to his class; that he had a taste for poetizing, and could have been a master in the art had he practiced for the necessary skill. But his time on earth was too short for every accomplishment; his life too full of toil and trouble for the cultivation of *belle lettres*.

Whatever may be said or thought by others, I affirm that the mind which could grasp such splendid and exalted principles, and utter them in a manner so powerful, was essentially a literary mind, the mind of a prophet and a poet, than whom none mightier, save the very Son of God, ever struck the harp of truth and made it vibrant with the music of the spheres.

"What poem did Joseph Smith produce?" He produced the great poem called "Mormonism," the grandest and sublimest epic ever conceived and brought forth by the mind of man. The highest concepts of former poets and prophets are but parts of his concept, mere chapters of his book; even as the dispensations in which they figured were but tributary to this greatest of dispensations over which he presides. They are the rivers to his ocean, the forerunners to his fulfilment. And yet he was not the great fulfilment. He stands upon the shoulders of the former prophets, and sees farther than any of the earlier seers. But above and beyond all, is Christ, the Creator, the divine Author of this divinest of poems, which, sounded as a prophecy in pre-existent spheres, finds its fullest human expression in the heaven-inspired song sung by the Prophet of the Last Dispensation.

Salt Lake City, Utah.

JOSEPH SMITH, THE PROPHET OF THE LIVING GOD.

BY JAMES E. TALMAGE, PH.D., F.G.S., F.R.S. (EDIN.) PROFESSOR OF GEOLOGY,
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In the record of the years long gone, on the pages of the years now passing, appear names and portraits beyond count, presenting all degrees of distinctness, of varied significance, and of graded importance. The pictured lineaments are often faint and undefined, the name almost illegible, the characters undecipherable; while other pages glow with the brilliancy of strong imprint, portrait and biography indelible and unfading. Of those who read and examine the record, few interpret the portrait or understand the inscribed words alike. To one the engraved features and the lettered name are inspiring and potent; in the soul of another they arouse anger and hatred. The names of the truly great are known and remembered for evil as well as for good, and the noblest of men are commonly the most maligned.

Some whom the world has called great for a season—for a season of centuries even—are finally forgotten, as the specific effects of their individual labors are obscured by later and, perchance, greater achievements. They are thought of occasionally, but their features are forgotten, and their names have lost their old-time echo of power and action.

Others there are whose individuality is intensified with the passage of the years, whose forms and features are projected ever more and more sharply on the background of time; whose names are the titles, each of a separate volume listed in the world's library;—men whose place in history is unique and sacred; whose life-

work perpetuates itself; whose honor is enhanced by the achievements of their successors, whose thrones can not be usurped, whose names shall never be erased from the tablets of fame, nor weakened in their potency to inspire and impel. Such characters seem to be more than men; they are recognized as representatives of a power greater than that of mortals; they come to be known as having taught and wrought with authority, each of them the bearer of a special message, each an ambassador with a mission specifically his own.

The names that live longest as titles of distinction are of men whose message to the world is in a manner new, whose mission is specific and distinctive, and whose commission bears the seal of authority.

The man of whom we speak, Joseph Smith, the prophet of the Gospel of Christ in the latter days; the man through whom was opened the latest dispensation in the work of the Lord,—a dispensation called new, though characterized by the restoration of the authority and powers of all preceding epochs,—this man is one whom men cannot forget or ignore, try as they may. His place in history is secure; his work is recognized as that of a mission delegated to him alone.

The message he bore, the labor he performed among his fellows, the claims he made as to authority and appointment, have naturally and properly been questioned, tested, and analyzed, with keenest care and most exacting detail, at the hand of both friends and enemies.

Few indeed are the historic instances in which so many questions of supreme importance to mankind have turned upon the personality and claims of an individual, as are associated with the life and labors of the man Joseph Smith.

While yet a lad he appeared on the stage of human activity and advancement, declaring, in gentle tone and simple words, that he had been personally visited and instructed by the Eternal Father, and by Jesus the Christ.

If the basis of this solemn declaration was delusion or illusion, if Joseph Smith intentionally or involuntarily thus proclaimed a falsehood, in short, if he was himself mistaken and was to others an impostor or a deceiver, then the Church of Jesus Christ of Latter-

day Saints is the embodiment of hypocrisy and deceit, false and corrupt in all its parts, and the incarnation of blackest blasphemy in the very name it bears.

On the other hand, if the testimony of the boy, if the life-work of the man, with its tragic close in the dread scenes of martyrdom, if these be genuine and true, then the perpetuity of the Church is assured, its bold claim as the repository of the Holy Priesthood is proved, its authority is vindicated, and its sanctity confirmed.

The question of the age is this: WAS JOSEPH SMITH A PROPHET OF THE LIVING GOD?

In the interests of clearness and precision, let us first assure ourselves as to the true meaning of the title, in short, let us first seek an answer to the question:

What is a Prophet? In common usage and present application of the term, a prophet is regarded as one who foretells or predicts events. True, prediction is one of the characteristics of prophecy, yet in no sense is it the only feature or even the principal function of the prophetic office. By derivation of the word itself, as also by its use and distinctive application in scripture, the term prophet denotes one who receives, interprets, and proclaims the revelations of God. His authoritative message may pertain to matters of past or present importance, not essentially to the future alone. Prior to the time of Samuel, one endowed with prophetic power was called a seer; thus runs the record: "for he that is now called a prophet was beforetime called a seer." (I Sam. 9: 9). The specific office of the seer is included in that of the prophet, and the powers of both seer and prophet are united in the calling of the revelator.

The functions of the three may be and commonly are combined in the same person; and he, when authoritatively called and divinely invested, stands as an intermediary between Deity and mortals. As a seer, he is permitted to behold in fitting plainness the manifestations of the divine purposes and plans; as prophet, he is enlightened to comprehend in part the mind and will of his Lord; as revelator, he is empowered, and oftentimes commanded, to proclaim the same to the people. Unto him it is given to ascend the cloud-capped Sinai, while the multitude waits below; his privilege it is to enter the Holy of Holies; there to see and hear and learn as

his calling and appointment may require. From the enshrouded heights, sanctified by the Divine Presence, the prophet returns, bearing the new message—not always writ on tables hewn from the mountain rock, but imprinted and deeply graven on mind and heart,—the proclamation of counsel and command unto those who wait and listen for the word divine, as it is voiced by Heaven's ambassador.

Since the beginning of history, the prophet has been as truly a fulfiller of earlier prophecy, as a proclaimer of new. Adam, the patriarch of the race, first seer, prophet, and revelator to the human family, was the fore-ordained medium through whom the blessing of mortality was conferred on the spirit-children of God; and in the life-work so wrought, he became the fulfiller of prophecy uttered, and the executor of plans decreed, in the primeval councils of the Gods.

A prophet or revelator truly sent of God will bear power and authority to instruct and administer in the ordinances of the gospel of Christ. No envoy from the courts of Heaven, no ambassador from the throne of the Great King, will be sent out unprovided with the credentials by which his appointment is authenticated; nor will such a messenger present himself and assert his claims among men unequipped with the insignia of his office.

In the effective discharge of his duties, the true prophet will not only testify in words as to his authoritative appointment and ordination, but will manifest his actual possession of spiritual gifts and specific powers pertaining to the prophetic office, by duly exercising the same as conditions require.

Furthermore, a prophet of the Lord officiating in any one dispensation or period will be consistent in his official utterances and acts with the prophets of earlier days; even as his successors will be in harmony with him. Consistency and harmony as here referred to diminish in no sense the distinctive and individual character of the calling and appointment with which every succeeding prophet is charged and commissioned; indeed, unity of the divine purpose is even more forcibly declared through the differences that isolate each prophet from all others than would be possible in any mere repetition.

The true prophet is no imitator, blindly following step by step

the footprints of a predecessor; he is, perforce, path-finder and path-maker himself; for though he travels as others have done, as yet others shall do, toward destination fixed and known, his special duties often lead him over ground before untrodden. Originality, relative originality at least, is essentially associated with the prophetic calling. The Hebrew equivalents of our word *prophet* signified one from whom inspired utterances bubbled forth spontaneously, as water from a fountain; one who was a source of right counsel, a well-spring of truth. The prophet of God is without predecessor or successor in his own particular mission; yet his words and his works must be consistent with those of the prophets before him, and of assured agreement with the prophecies that shall appear as the scroll of futurity unrolls. Through ordination one may be installed in the place of a prophet who has departed this life; yet, in the labors and official administration of each, a marked individuality as to the work and its execution appears.

We affirm that by the foregoing, and by all other tests involving the characteristics essential to and distinctive of the exalted calling and office of the prophet, JOSEPH SMITH WAS A PROPHET OF THE LIVING GOD.

1. *The man and his mission were proclaimed in ancient times;* therefore, he stands forth as a fulfiller of prophecy, and by his works he confirms the claims of earlier prophets. As instances, the following are in point.

John, known as the Revelator of olden time, describes in part a vision in which he, as seer and prophet, was shown certain developments that would occur in the last dispensation—the dispensation of fulness, the modern present. These are the words of the record as rendered in our tongue: “And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people.” This prophetic utterance by the lone seer on Patmos found partial fulfilment in the early revelations made to the boy-prophet, Joseph Smith. He solemnly testifies that he was visited by an angel, whose person he plainly saw, whose voice he distinctly heard, and by whom he was instructed.

This celestial visitant gave his name—Moroni; his mission he declared to be that of a messenger sent of God; his station, while a

mortal being, had been that of a prophet among the people who centuries before had inhabited the western continent. Moroni instructed Joseph concerning the restoration of the gospel then pending; impressed the youth with the importance of the part assigned to him in the working out of the divine purpose; and prophesied that his name would come to be known as a symbol of good and of evil among all nations. The angel further declared that an ancient record, engraven on plates of gold, lay buried near by; that this record comprised a history of the ancient peoples from whom he had descended; described the personal ministrations of Jesus Christ among them; and embodied "the fulness of the everlasting gospel." This record it was Joseph's privilege and appointed duty to translate into modern speech, through the power of divine inspiration.

Let it be remembered that this angelic visitation was directly in harmony with the predictions of John the Revelator, whose place in the brotherhood of true prophets is not disputed by the Christian world; and whose prophetic calling is attested by the fulfilment noted in this instance. The gospel of Christ, the everlasting gospel, was to be brought to earth again by an angel, and its truths were to be made known among all nations and peoples.

Moroni quoted certain parts of ancient scripture, including the predictions of Malachi as to the fate of the wicked, and concerning the coming of Elijah the prophet, in the last dispensation, to inaugurate a special work pertaining to both the living and the dead; he cited the prophecies of Isaiah concerning the gathering of the dispersed tribes of Israel, and declared the fulfilment of these predictions to be near at hand.

Thus was the restoration of the gospel inaugurated—through the official ministration of an angel, as had been foretold. Other heavenly personages visited Joseph Smith, each coming as a special messenger with a particular message to deliver, and a specific duty to perform.

In the translation of the graven record described by Moroni, and in its publication to the world as the Book of Mormon, appears the literal fulfilment of other ancient prophecy through the work of the modern seer and revelator. Isaiah's fateful prediction over disobedient Israel ran in part as follows: "And thou shalt be

brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.”

From the ground came forth the Book of Mormon record;—it is the voice of the past speaking from the dust, a voice that tells of peoples brought low, some even to the state of actual extinction. This volume—the record or stick of Ephraim, is now published as openly as is the book or stick of Judah—the Holy Bible; and each is the other’s essential complement. Thus they are one, for neither alone is complete as even a pretended record of both Judah and Ephraim. (Read Ezekiel 37: 16-19.)

The Book of Mormon was given to the world through the instrumentality of Joseph Smith, specially authorized and empowered for the work, a prophet fulfilling prophecy.

The prophecies of Malachi, reiterated and emphasized by Moroni when he first appeared to Joseph Smith, specifically predicted the return of Elijah, with power to inaugurate the vicarious service by the living in behalf of the dead. This found fulfilment on the third day of April, 1836, when Elijah visited in person Joseph Smith and his fellow-servant Oliver Cowdery, declaring that the time designated by Malachi had fully come. Then he conferred the power and authority for the work of salvation for the dead, that, as a link in a chain, binds earth to heaven. The labor thus begun in the present dispensation, precisely as foretold, through the ministration of the prophet, named centuries before the meridian of time, has been prosecuted with earnestness, with zeal, and with sacrifice, to which the majestic temples reared by modern Israel testify with an eloquence surpassed only by that in which is told the story of the sacred rites and saving ordinances administered within.

The few instances cited must suffice as illustrative of the many wherein this modern prophet, while following the path specifically prescribed for him, unconsciously effected the realization of predictions already hoary with age.

2. *Joseph Smith received the Holy Priesthood through ordination under the hands of those who held it aforesaid.* The fact that no one can impart to another what he does not himself possess requires no demonstration. In the bestowal of the Holy Priesthood,

in the conferring of authority to act in the name of the Lord, this truth finds literal application. In the testimony of his life, in his testament bearing the blood-red seal of martyrdom, Joseph Smith affirms without qualification that the several powers and functions pertaining to the priesthood were conferred upon him by those who held and used the keys of those separate callings in earlier periods. Thus, the angel Moroni, who delivered to Joseph Smith the record of old containing "the fulness of the everlasting gospel," and who in so doing fulfilled the prediction of John as described, was the very person who, while yet a mortal being, had completed and sealed that record, and then had buried it where it was found under his direction fourteen centuries later.

In May, 1829, Joseph Smith and Oliver Cowdery were ordained to the order of the lesser or Aaronic Priesthood; the officiating priest was John, surnamed the Baptist,—he whose voice was heard in the wilderness of Judea crying repentance and proclaiming the coming of the Messiah, he who baptized the Savior in Jordan, the priest after the order of Aaron to whose authority Jesus submitted. Who more fit than John to restore to earth the authority of the priestly office to which pertained the preaching of repentance and the power to administer in the essential ordinance of baptism?

The higher or Melchizedek order of priesthood was afterward conferred on Joseph Smith and Oliver Cowdery, each of whom was ordained to the holy apostleship, with authority to officiate in all the ordinances of the gospel. By whom could this higher authority be more properly restored to earth than by those who last officiated as presiding officers therein? And by these,—Peter, James, and John, who constituted the presidency of the apostles in the primitive church,—were Joseph Smith and Oliver Cowdery ordained apostles of the Lord Jesus.

In the same orderly manner, the special appointment pertaining to the gathering of Israel in the last days was conferred by Moses—the leader of unscattered Israel. Furthermore, as already cited, the commission and authority relating to the labor of the living for the salvation of the dead came through Elijah, who, not having passed the portals of death, yet quickened to a life continued, was particularly qualified to officiate in matters pertaining to both the living and the dead.

The last dispensation—that of the fulness of times,—was long ago foretold, as a period of restoration and restitution, a time of re-establishment, when all things before revealed shall be again made plain, and the sublime consummation of another part of the great plan of salvation be accomplished. Elias, the restorer, came to earth and transmitted to Joseph Smith the keys of authority in the work of restoration and re-establishment.

The claims made by and for the first prophet of this, the last dispensation—as to the source of his authority, the means and manner of his ordination—are consistent and logical.

In view of the great apostasy, following the Messianic dispensation and the apostolic period immediately succeeding, whereby the Church of Christ ceased to exist among men, and the Holy Priesthood was no longer represented by organized quorums of men duly ordained—the apostasy predicted by Christ and the apostles, and proved by rational interpretation of later history, it was impossible for any mortal to re-establish the Church without the restoration of the powers, gifts, and authority, of the priesthood.

This re-establishment, as foretold and as now realized, was no mere revival; no fanning a flame from a heap of smouldering cinders; no rejuvenation of a weak and decrepit church. It was to be and it proved to be the creation of a church new to modern times, though in reality older than time—the Church of Jesus Christ restored to earth. Men are the instruments, the agents, through and by whom the Omnipotent brings about the realization of purposes which may be but in small degree comprehended by human minds; indeed, the authorized and appointed agents may fail to fathom the divine thought to its depths; and may see but dimly the outlines of the great edifice they help to rear. Prophets have ever builded better than they knew.

3. *That Joseph Smith was a Prophet of God is conclusively proved by his life work and its results.*

A nomination or call to office, even when followed by valid election, does not assure active and efficient service. Actual qualification for any position of authority is manifested through effective administration under the authority vested in the official. That men through their organizations,—municipal, state, and

national, frequently nominate and elect from among themselves those who are unfit to exercise official powers, will not be seriously disputed. Authority may be delegated under the laws enacted by men; qualification cannot be so conferred. But when God calls and ordains a man to any office, qualification and power are given as required.

Joseph Smith was not a prophet by election nor an apostle by ordination alone; his works confirm and prove his actual possession of the authority he professed. In relation to the power of prediction as a feature of the prophet's calling, a test by which to distinguish the true prophet from the pretender was given of old, and is equally applicable today; it was this:—"When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him" (Deut. 18:22). The rule implies that the fulfilment of prediction is at least strong evidence that he who so prophesied was indeed a prophet.

A prophecy given to the world through Joseph Smith, though described as the words of the angel Moroni, referred to the Book of Mormon, which at that time was untranslated, and declared: "The knowledge that this record contains will go to every nation," etc. Already the book has been published in all the principal languages of earth, and the work is still progressing.

The persecutions of the Latter-day Saints, the mobbings and drivings that awaited them, their painful and perilous journey to the west, and their growth as a mighty people amongst the mountains, were all foretold by the prophet Joseph, many years before the exodus began. The literal fulfilment is a matter of current history, and a subject that claims the attention of philosopher, historian, and statesman alike.

In 1832, Joseph Smith gave to the Church this revelation:—"Verily thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place; for, behold, the Southern States shall be divided against the Northern States, and the Southern States will

call on other nations, even the nation of Great Britain," etc. (Doc. & Cov. section 87). This prediction was proclaimed by the elders of the Church more than a quarter of a century before the civil war broke out between the North and the South; and the revelation was published in *The Pearl of Great Price*, British edition of 1851, and was announced yet earlier, within the year named, in the *Millennial Star*, volume 49, page 396. The terrible events constituting a literal fulfilment of this dire prophecy, beginning twenty-eight years after its announcement, are known even by the school-boy conning his lesson in United States history.

These instances of prediction, made by this prophet of the latter-days, and verified by literal fulfilment, are cited as examples; others equally convincing are of record in the published works of the Church, and to these the investigator is referred.

Let it not be forgotten, however, that the gift and function of prophecy comprises more than the power of prediction. Joseph Smith's position as a prophet of God is proved by his spiritual enlightenment and surpassing wisdom in matters of present importance, and in his interpretation of events of history to him as to us ancient. The translation of the Book of Mormon, and of other ancient records, is proof of his divine endowment. In the exercise of other gifts and graces of the Spirit, in healing the sick, in his power to read the minds of men and lay bare the secrets of their hearts, in his inspired counsel, in his administrative ability as shown in the plan of Church organization, as a preacher of righteousness and a teacher of men, he was verily a prophet from whose lips issued truth and wisdom as living water from the perennial spring.

4. *The doctrines taught by Joseph Smith are true and scriptural.* The revelations proclaimed by him are in harmony with earlier scriptures, yet adapted to the new dispensation inaugurated through his agency. Hostile critics and avowed enemies of the Church have failed in their eager search for inconsistency or contradiction between modern revelation and ancient scripture. The doctrines of the Church of Jesus Christ of Latter-day Saints are the doctrines of the gospel; they change not, for their foundation is truth.

If a shadow of doubt yet lingers as to the divine authenticity

of Joseph Smith's calling and mission among men, let the results of his life's work dispel the shade. What sect or church, other than the Church of Jesus Christ, re-established and founded through the authorized administration of Joseph Smith, even professes that its organization and operation are after the manner of Christ's Church of former days? Where is another church to be found ready to solemnly proclaim and defend its title to bear the name of Jesus Christ, and to demonstrate its possession of the Holy Priesthood.

Proof of actual and unbroken succession in the apostolic office from the chosen twelve ordained by The Christ in person, has been attempted in vain. Moreover, the great falling away—already begun in apostolic days—the general apostasy with consequent loss of priesthood and authority, was clearly foretold, and is plainly admitted by unbiased theologians of modern times. The assumption that any man, or combination of men, or the human family in its entirety, can originate or create among themselves the authority of heaven—the right to administer in the sacred ordinances of the gospel of Christ, and the power to speak in the name of the Lord, is so illogical and absurd as to be its own refutation. If man cannot obtain this power of himself, he cannot delegate or transmit the same to his fellows by ordination or other ceremony. Where shall we search for a church other than that founded through the authority conferred on Joseph Smith, that asserts the weakest pretense of claim to the restored priesthood?

Had the Church of Jesus Christ of Latter-day Saints originated in deceit, were its professed authority and power man-created and self-assumed, were its title but a name, and that name of man's choosing, were this Church but one among the many small sects and parties that have grown as a fungus in the night, only to wither and rot under the next day's sun; in short, if it be not what it claims to be, how are to be explained its steady growth, its orderly development, its stability and vitality, its marvelous recuperative capacity, its varied manifestations of vigor and life of which neither men nor demons can rob it. It boldly declares its own immortality, and affirms that human power shall never avail to destroy it. So declared the prophet at its inception; so each successor to the seat of prophet-presidency has reiterated;

so does its history warrant; so shall the years and centuries confirm.

There is but this answer to the greatest question of the age:
JOSEPH SMITH WAS TRULY THE PROPHET OF THE MOST HIGH GOD.

Salt Lake City, Utah.

A CENTURY SONG—DECEMBER 23, 1905.

One hundred years—how quickly gone!
How full last century's lines were hung
With signs of this Millennial dawn,
Which ancient prophets saw and sung.
Great books of truth, for ages sealed,
The nineteenth century revealed;
The birth, the life, and death it holds,
Of him whose work that truth unfolds.

A humble youth, no thought had he,
Of worldly fame, he only sought,
To be from error's creeds kept free,
And learn the truth, as Jesus taught.
He asked in faith, with heart so pure,
That he God's presence could endure—
Father and Son—O vision fair!
Came, answering his fervent prayer.

A century since that prophet's birth,
And still the doubting nations scorn;
Will they e'er sense salvation's worth,
Or why the Son of God was born?
Peace, peace, O Zion! sing thy songs;
All glory to thy God belongs;
Thy children testify with joy,
Of Joseph Smith, the prophet boy.

L. L. GREENE RICHARDS.

Salt Lake City, Utah.

AN UNPUBLISHED LETTER OF THE PROPHET JOSEPH.

Mrs. Susa Young Gates possesses an autograph letter written by Joseph Smith the Prophet, which she has kindly permitted the ERA to publish. Concerning its history she writes:

This letter, written by the hand of the Prophet Joseph Smith to his brother Hyrum Smith, is one of possibly two or three such original letters in existence. The Prophet had a secretary, or scribe, as a rule, and was far too busy and engrossed to attend to his personal correspondence. But this letter, which has been examined by Presidents Lorenzo Snow, Joseph F. Smith and George Q. Cannon, is pronounced a genuine autograph letter.

The history of the present ownership is this: The Patriarch Hyrum Smith lived for about a year in the home of Newel Knight, who acted as the Patriarch's secretary. It was during this period that the letter from the Prophet was received by the Patriarch. When the Patriarch moved away from Brother Knight's house, the letter was left behind. Brother Knight valued it very highly, and kept it till his death, which occurred in the Pottawattamie lands, when he was on his way to the Valley. His second wife, Lydia Knight, traveled with him, and she, too, appreciated the value of the letter. Years after, she had it framed in a solid, quaint, home-made frame, with glass on both sides.

The present owner of the relic wrote Aunt Lydia Knight's History in the early '80s. Aunt Lydia, with that fine, splendid independence of character which was so much a part of her, wished to pay the writer for the work done. But this the writer would not listen to. She told Aunt Lydia that there was one thing that she possessed that would be precious in her sight, and which would more than repay any obligation between the two. Aunt Lydia agreed to consult her children about it, and especially her stepson Joseph, whose claim was first, of course, because his mother, the first wife, was alive when the letter was written, and it was she who had taken care of it for years. The consent was given, and at Aunt Lydia's death the framed letter was sent to the writer.

The contents of the letter have never before been made public.—SUSA YOUNG GATES.

THE PROPHET'S UNPUBLISHED LETTER.

KIRTLAND, GEAUGA Co., OHIO, March 3, 1831.

Brother Hyrum: We arrived here safe, and are all well. I

have been engaged in regulating the churches here, as the disciples here are numerous, and the Devil has made many attempts to overthrow them. It has been a serious job, but the Lord is with us, and we have overcome, and have all things regular. The work is breaking forth on the right hand and on the left, and there is a great call for elders in this place. We have received a letter from Oliver, dated Independence, Jackson county, Missouri, January the 29th, 1831.* These are the words which he has written, saying:

“My Dearly Beloved Brethren: After a considerable lengthy journey, I avail myself of the first opportunity of communicating to you a knowledge of our situation, that you may be privileged of writing to us, for we have not heard anything from you since we left you last fall. We arrived here a few days since, which is about twenty-five miles from the Shawney Indians, on the south side of the Kansas river at its mouth, and Delawares on the north. I have had two interviews with the chief of the Delawares, a very old and venerable looking man. After laying before him and eighteen or twenty of the council of that nation the truth, he said that he and they were very glad for what I, their brother, had told them, and they had received it in their hearts, etc. But how the matter will go with this tribe to me is uncertain; neither can I at present conclude much about it. The weather is quite severe, and the snow is considerable deep, which makes it at present quite difficult traveling about. I have but a short time to write to you, my beloved brethren, as the mail leaves this place in the morning, but I wish some of you to write to me immediately a full letter of all your affairs, and then I will write to you the situation of all the western tribes, etc.”

Thus reads most of the letter, saying to us:

“The God of my father Jacob be with you all. Amen.

“I remain, in Christ, your brother forever,

“OLIVER.”

My Dearly Beloved Brother Hyrum: I have had much concern about you, but I always remember you in my prayers, calling upon

* See Doctrine and Covenants, secs. 38: 8; 30: 5, 6; 32: 1-3

God to keep you safe, in spite of men or devils. I think you had better come into this country immediately, for the Lord has commanded us that we should call the elders of this Church together unto this place as soon as possible.*

March 4th.—This morning, after being called out of my bed in the night to go a small distance, I went and had an awful struggle with Satan; but, being armed with the power of God he was cast out, and the woman is clothed in her right mind. The Lord worketh wonders in this land.

I want to see you all. May the grace of God be and abide with you all, even so. Amen.

Your brother forever,

JOSEPH SMITH, JR.

P. S.—If you want to write Oliver, direct your letter to Independence, Jackson county, Missouri.

Harrison and Orson Pratt arrived here on February 27th. They left our folks well. David Jackway has threatened to take father with a subpœna writ. In the spring you had better come to Fayette, and take father along with you. Come in a one-horse wagon if you can. Do not come through Buffalo, for they will lie in wait for you. God protect you.

I am,

JOSEPH.

Addressed: Mr. Hyrum Smith,

Harperville, Broöm county, N. Y.

* Doctrine and Covenants, sec. 37: 3.

GENIUS OR SEER?

BY JOHN HENRY EVANS, INSTRUCTOR IN CHURCH HISTORY,
LATTER-DAY SAINTS' UNIVERSITY, AND AUTHOR OF
"ONE HUNDRED YEARS OF MORMONISM."

I.

Since there can be no reasonable doubt that, humanly speaking, Joseph Smith was the founder of "Mormonism," and since men are to be estimated by what they say and what they do, it follows that this man was either a great, original genius or a heaven-inspired seer. Let us view Joseph Smith in the light reflected by his work—"Mormonism,"—but only, however, so far as will enable us to ascertain the extent to which he possessed originality; that is, the power of invention.

It is a common belief in the world that the "Mormon" prophet was a plagiarist; in other words, that the Church he founded is not an original contribution to religion. The *American Encyclopedia*, for example, asserts that, "to make up the religion of the 'Mormons,' Hebraism, Persian dualism, Brahminism, Buddhistic apotheosis of saints; Christianity, both in its orthodoxy and heterodoxy; Mohammedanism, Druidism, Mesmerism, and Spirit-rapping have all contributed something." Admitting, for the sake of argument, not indeed this shallow and self-contradictory statement, but such a modification of it as would appear reasonably true, let us see what light this would throw on the character of the Prophet Joseph.

Two things, though, must be made clear, before we may safely draw a conclusion from premises viewed from this standpoint.

The first one is, that whatever the source of the separate

parts of this religion may be, the resulting whole—"Mormonism"—is a remarkable unit. This is admitted by everyone who is familiar with it, and who has viewed it through glasses uncolored by prejudice. "The organization of the 'Mormons,'" declares Professor Ely, "is the most nearly perfect piece of social mechanism with which I have, in any way, come in contact, excepting alone the German army." This remark, of course, is the result of observation from the view point of the political economist. But it would be equally true if made concerning the religious or the philosophical aspect of "Mormonism." From whatever side it is looked at, this religious organization appears perfectly homogeneous.

The other point that we must speak of before casting up results is, that greatness does not consist alone in the power to create, as this word is commonly understood, but extends also to the power to organize the material already at hand. Indeed, it is doubtful whether any great man is original, "if we require," in Emerson's phrase, "the originality which consists in weaving, like a spider, his web from his own bowels; in finding clay, and making bricks, and building the house." He profits by the labors of others; he brings to bear upon the results of their toil an insight that can see to make improvement. "The hero is in the press of knights, and the thick of events, and, seeing what men want, and sharing their desire, he adds the needful length of sight and of arm, to come at the desired point. *The greatest genius is the most indebted man.*" How much did Moses owe to "the learning of the Egyptians?" Darwin and Spencer to their predecessors? Shakespeare to the story-tellers that went before him? And our modern inventors to the toil of others? There is little enough that is new under the sun. Every age is mostly a reproduction of the preceding one. All the literature of the world, if we avoid repetition, might be put into a dozen quartos.

An instance or two will make our meaning clear. We English speaking people are fond of pointing to Shakespeare as the supreme master in literature, the prince of poets. This is perfectly proper, and every civilized nation joins us in assigning him the first place in the literary Hall of Fame. But an examination of his plays will reveal the fact that, so far as matter is concerned, he probably owes more to his fellow-workmen, than does any other

great writer. Hamlet's philosophy is in Montaigne's *Essays*, and most of the material and much of the phraseology of *Henry VIII* can be found in the *Chronicles* of Hollinshed. In the last play, for instance, according to Malone, "out of six thousand and forty-three lines, seventeen hundred and seventy-one were written by some author preceding Shakespeare; two thousand three hundred and seventy-three by him, on the foundation laid by his predecessors, and only one thousand eight hundred and ninety-nine were entirely his own." This investigation of Malone's hardly leaves a single drama of Shakespeare's absolute invention. Professor Wendell of Harvard University is wont to say that the great dramatist's only original play, in the sense for which we are contending, is his worst—the *Merry Wives of Windsor*. Milton was no less dependent upon others for his material for *Paradise Lost*. The American Constitution, to go into another department of thought for an illustration, has little new in it, if we except the idea which places in the hands of the Supreme Court of the United States the power to nullify an act of Congress and that which provides for the enforcing of the laws of the United States in the various states by the general government. And so we could multiply instances, but space forbids even our entering into the details of the cases cited.

In view, therefore, of these two facts—that "Mormonism" is admittedly an almost perfect organization, and that individual greatness does not consist alone in the creative imagination—it ought to be clear that the cry of plagiarist does not deprive the "Mormon" Prophet of the claim to first-rate ability. The charge is a mere bagatelle raised by those who either cannot find any serious objection against the Church, or wish to provide a popular slogan. If all the constituents of this religion were separately traceable to sources outside of Joseph Smith, still the wonderful compound resulting from these would entitle this man to the quality of greatness. As well might we refuse to call Shakespeare great because the material of his dramas can be traced to other sources than himself; or to Milton, because his marvelous epic can be found, in substance, in a few verses of Genesis and the Apocalypse; or to the framers of our Constitution, because this instrument is made up almost wholly of old ideas.

The fact of the matter is, pressed to its ultimate analysis, that this power of organizing and recasting material at hand is itself a species of creation, since the product is something that did not exist before. Thus, not to vary our examples, *Paradise Lost*, though its germs lie in the Bible and probably in Caedmon's *Paraphrases*, is nevertheless something distinctly new; the plays of Shakespeare are undoubted products of a wonderful creative power, notwithstanding this, that and the other idea can be traced to more or less definite sources; for, under the spell of this mighty magician those heaps of dead, chaotic material in Hollinshed and the rest, suddenly sprang up into living persons as real as any that you shake hands with in the world; and the American Document of Freedom still remains, in the words of Gladstone, the most wonderful thing ever struck off at a given time by the brain and purpose of man. So it is with "Mormonism." If it were possible to say that this principle was taken from this source, and that doctrine from that source, the fact would still remain that the result of this combination is something entirely new in the world—it did not exist in its present form before. The separate elements would have lost their former identity, and taken on a new shape; Joseph Smith's organizing genius would have wrought upon these constituent parts till he had produced a distinctly new religion. And the sum total of results is scarcely less original than it would be if the various elements of which his product is composed were absolutely new, and "Mormonism," in this sense, becomes an original contribution to religion.

II.

But we do not wish to press this conclusion. There is another answer to the charge of plagiarism, and that is to deny it in the meaning which it is generally made to bear. We might, for instance, suggest a doubt that a young man in the frontier district, in the early nineteenth century, without either book-learning or the opportunity of acquiring it, could know well enough the history of religion, Heathen and Christian, to cull from each faith whatever ideas might produce, when arranged by him, such a religion as "Mormonism," not to speak of his anticipating cults that did not arise till after his day. We may safely leave this for the

more important and practical business of calling attention to ideas which, so far as his generation is concerned, originated in Joseph Smith.

Beyond all cavil, the biggest conception in "Mormonism"—its working hypothesis—is what is known among us as the eternal progression of man. This idea, briefly explained, is: Man, as to his spiritual essence, is an eternal being, capable of continuous and infinite progression; that is, he had no beginning, neither will he have an end. "The mind or the intelligence which man possesses is co-equal with God." In other words, "man exists upon the same principle" as does Deity. Moreover, "God himself was once as we are now, and is an exalted man." The principle of eternal life, therefore—in so far as it is synonymous with "knowing God"—lies in "going from one small degree to another; from a small capacity to a great; from grace to grace; from exaltation to exaltation, until man attains to the resurrection of the dead, and is able to dwell in everlasting burnings, and to sit in glory, as do those who are enthroned in everlasting power." This means, of course, that man may go on increasing indefinitely in all those attributes which in this life we have learned to look upon as noble and permanently good, that he may continue the development of intellectual, moral, and spiritual power; that, in a word, he may become a God.

In what a dignity does this conception apparel man! He is not, like the Chinaman, a stone in the civic wall; or a member of a non-transcendent caste, as in ancient Egypt and India; or a child of the state, like an enlightened Spartan of the time of Pericles; nor something better than the worm, "totally depraved," though "a little lower than the angels," of our good neighbors who scout the idea of "Mormonism"—he is nothing less than a God in embryo! It would be interesting to pause here long enough to point out the difference between individuals and peoples who hold high notions concerning man, and individuals and peoples who do not. But this matter lies beyond our province in this article.

Where did this idea come from? It certainly did not reach us through the channel of Heathenism. Did it come from any or all of the "Christian" sects by which Joseph Smith was surrounded? Ask those who to this very day turn away from the bare thought

as the acme of blasphemy, whose God becomes each year more etherial and impersonal, and whose most blissful anticipations respecting the hereafter are, to become a kind of celestial song bird. At all events, they could never, in the world or out of it, become like their God, for their God is bodiless and passionless, with a center nowhere, and a circumference everywhere. That we are not dealing humorously or flippantly with matter, (for indeed it is difficult to speak reverently of such a notion) is evident when one considers the views of God held by a man like Lyman Abbot, who is universally looked upon as one of the first "Christian" ministers of America. Surely, then, Joseph Smith did not levy any tax on Heathenism nor on modern Christianity for his ideas of man and God, and of the relationship which each sustains to the other.

Take another principal idea in "Mormonism," or rather a group of ideas that cluster very closely around this notion of man. According to Joseph Smith, this earth did not come into existence by reason of any accident, but its creation was part of Jehovah's fixed and definite plan for man's exaltation. It is only by being placed in these mortal and very material conditions that his progress and unfolding will be insured. In other words, this earth is man's probation sphere, where he can be tried and perfected for a higher stage. Nor will the earth pass away as such. There is to be a resurrection of the body, very literal, as in the case of Jesus; after which our little planet will be made a fit habitation for immortal man. *This earth is to be literally the inheritance of the meek*; and here, after the resurrection, shall men increase in knowledge and power and dominion and glory forever. But this higher stage is not to be reached without effort on the part of man, is not to be enjoyed merely through the free grace of Christ; but it is necessary, after receiving this grace, to conform to every word that proceedeth out of the mouth of God. Man, in other words, must live *every day* the life of a child of God on his way to exaltation. Such, very imperfectly expressed, are the objects which every good Latter-day Saint sets before him, and which are as real as anything he expects next year.

Now where do these ideas come from? "From Heathenism," says the etherializing "Christian;" "and such a crass materialism could have come only from the lowest forms of Heathenism!" But

this statement shows how shallow are the investigations of those who make it, not only of "Mormonism," but also of non-Christian religions; and it proves nothing respecting the origin of these doctrines, except, indeed, that they did not originate in modern Christianity. If we asked our critics to point out specifically which idea was derived from what creed, they would indicate Mohammed's faith as the source of Joseph Smith's "material heaven." That there is a faint suggestion of the former in the latter, is undeniable. But any one who is familiar with both conceptions of the hereafter will readily admit that there is little similarity, if any, between them; not to speak of the one originating in the other—which is our point here. Besides, there is not the remotest indication that the Prophet Joseph knew anything about Mohammedism at the time he first advanced these ideas. On the contrary, the notion that he did is irreconcilable with what we know of his life. Incidentally, we might call attention to the very bold departure of Joseph Smith's ideas in general, and this one in particular, from those that prevailed in the region where he lived—from those, therefore, with which he was most familiar.

One other idea we must speak of—that, namely, which is known among us as salvation for the dead. The Saints, in common with the Christian world, recognize the fact that only through the name of Jesus can salvation be obtained, that salvation is free to all of God's children, but that, *to all appearances*, only a comparatively few of them will secure that boon. Nevertheless, "Mormonism" is not driven to the position where it must impeach the Divine Wisdom for creating man, and then of allowing him to overturn His purposes respecting man's well-being, which results in the damnation of the great majority of the human race, or, at least in their non-salvation. According to the "Mormon" doctrine, as announced by its first Prophet, all men, from Adam to the last, will have the opportunity of hearing the gospel and obeying it, if not "in the flesh," yet in the spirit world. At death, according to this idea, the spirit of man—the part of him that thinks and feels, that receives or rejects, that hears and sees and wills—goes to the world of spirits where Christ is preached, and where every individual spirit has the power to obey or to disobey Him. But since baptism and other ordinances of the gospel, which cannot be per-

formed there, are necessary to salvation or eternal progress, these are performed by those still in the flesh for those who have passed away without them—just as Jesus died for man because man was without the power to die efficaciously for himself. In this way will every soul have the opportunity of exercising his agency in the matter of the laws of eternal progress.

Where did this idea come from? Not surely from any Heathen religion, and not from the narrow and imperfect dogmas of modern Christianity. So far as this generation is concerned, it originated with the Prophet Joseph Smith. Till Joseph Smith came, the world had no answer to the average Christian's frightful commentary on the wisdom of Jehovah in devising a plan of salvation that would save only a handful of His children.

We have preferred not to discuss the question whether these ideas we have mentioned are true. The only matter that we are concerned with here is, Where did the "Mormon" Prophet get them? Clearly, if there has been any plagiarism, it has been only in the smaller and less important ideas, not in the big, central ones. But it is clear that, even if these latter were adopted, the fact that they have been combined into a viril faith like "Mormonism" places the founder of the religion in the realm of actual creation. This is the only conclusion that can be drawn from a close comparison of "Mormonism" with other faiths, Pagan and Christian. Joseph Smith, therefore, becomes one of the great religious reformers of the world. This conclusion would astonish our critics very much. But as long as these hiss out, in one breath, the vilest epithets in the language to the effect that the "Mormon" Prophet was a depraved and ignorant impostor, and then, in the next breath, construct an argument that actually presupposes in him a scholarly discrimination and a wide range of historical information, so long may we be at liberty to leave them to their own devices in the way of extricating themselves from a very queer dilemma.

III.

But Joseph Smith and his people do not ask the world to believe him a great genius. All they require is the admission that he was inspired of heaven, in the same sense that the ancient seers

were inspired. It is true that the Hebrew Scriptures teach the doctrine that man may become like God, as, for example, when the apostle declares that "when He comes we shall be like Him," and the injunction of Jesus for men to become perfect like the Father; these holy writings make God a personal being, after whose image man was created, that the earth shall be man's permanent home, and that the "dead" have the gospel preached to them. But without extraordinary genius, or, what would prove equivalent, the gift of divine inspiration, Joseph Smith would not be any more likely to discover and elaborate these beautiful truths than any other person. It is probable that, like the rest of religious teachers, he would have eagerly snatched at the Psalmist's "a little lower than the angels" as the highest conception of man, utterly ignoring, like them, the infinitely nobler idea of man's unlimited progress; that he would have chosen the psalm-singing, harp-twanging idea of heaven rather than the sensible picture given in the phrase, "The meek shall inherit the earth;" that, finally, he would have preferred to leave his followers with the preposterous notion that God could not devise a plan sufficiently comprehensive to save even the majority of his creatures, to the marvelously simple idea that men may be "saviors on Mount Zion."

But this last thought we need not follow further. It is perfectly clear that Joseph Smith was a great original genius, or one of the greatest of inspired Seers. The Saints prefer the simpler explanation—that he was and is a Seer.

Salt Lake City, Utah.

WHAT JOSEPH SMITH DID FOR THE WOMANHOOD OF THE CHURCH.

BY SUSAN YOUNG GATES.

One hundred years permits an observer a fairly accurate perspective by which to measure the history and character of those who began life at the beginning of that period. And although hundreds of years will be necessary in which to tell the tale of the greatness and majesty of the man, Joseph Smith, yet can we arrive at some measure of the truth in this comparatively short time.

What his life and mission did for men, for science, for philosophy, for life in its fullest and deepest sense, others may consider; but the inquiry now and here to be answered is, what did his life and mission mean to the womanhood of the Church, and, therefore, to the women of the world?

First of all, what was the condition of women, socially, politically and religiously, in 1830, when the Church was organized?

In answering this, it should be known that at the beginning of the nineteenth century, when Joseph was born, the full education of girls was unknown. They were allowed, not very graciously, to attend school when the boys were away and at work. But the same violent opposition to every phase of the Woman's question was then centered on the ultra-liberal idea of permitting girls to acquire any learning but the polite arts of reading and writing, and perhaps a smattering of French and music, with embroidery and fine sewing. More than this, declared preachers and teachers, came of the devil. In the early part of the century, a female seminary was opened. But even then, such strong meat as

mathematics or science was deemed heretical to suggest as food for brains of delicate girls.

Socially, women were just emerging from the long, dark traditions of the Crusades, the monasteries, and the later strait-laced Puritan prejudices against woman appearing anywhere in public life. Yet, socially women had far more opportunities and privileges than educationally, politically, or religiously. For, the way from the drawing room led often into minor powers in state affairs.

Religiously, that is among the sects, the position of woman was more than subordinate. The Quakers were the only ones who acknowledged in any way the right of woman's voice to be raised within church walls.

Therefore, when a young and fearless prophet arose who proclaimed, as a first foundation principle, that women should have the religious franchise, and that all things should be done with "common consent," one need not wonder at the horror which his announcement created.

In the year 1830, in July, the Prophet received a revelation concerning his wife Emma, and in it were instructions and powers that extended to all the daughters of God's kingdom.

Herein she was told "to walk in the paths of virtue before me; to lay aside the things of this world, and seek for a better." She was "to be ordained under the hands of Joseph Smith to expound Scriptures and to exhort the Church, as it shall be given thee by my Spirit."

And what were the results? What has "Mormonism" and Joseph Smith done for me, for my sisters—for all women?

Where would I, my sisters, my mother, yea, all women of this people be, if Joseph Smith had not been born, if he had not translated the Book of Mormon, established the Church, built Kirtland, Far West, Nauvoo, consecrated temples, given endowments, established commonwealths, and finally rendered up his own life on the altar of sacrifice, returning from his contemplated trip to the Rocky Mountains, to go like a lamb to the slaughter? Can you think where we would have been? You and I? Will your mind obey your imagination, and picture for you what might have been and what now is?

Who would have established a splendid, independent woman's organization, giving her every right to progress, advance, and grow along every true and natural line? Where would be our Woman's Relief Society, Mutual Improvement Associations, and the Primaries, but for him? Our elective franchise in Church and state? For Brigham Young never would have reached the Rocky Mountains, if Joseph Smith had not pointed the way? And if these men had not come, what class of people would have come?

Think of it, every woman, young or old; ponder it well. What debt do you owe Joseph Smith, the Prophet of the living God? What has he done for you? And how may we repay this debt, this obligation? Only by love and loyalty to him, and obedience to the principles which he taught.

We only remember that which is constantly before our eyes, within the hearing of our ears, and upon our lips in speech. The memory of the Savior himself would perish from the earth were he not spoken of and written about constantly. Why are the Scriptures so necessary to the people's spiritual health? Because they tell us of God and his hand-dealings on earth. And surely, the memory of any man would speedily fade, were not books written, pictures painted, and monuments erected to keep memory green.

Then you and I, sisters, can help, ever so little it may be, but still help, to keep the grass above Joseph's grave green in our hearts and the hearts of our children. Let us talk of him, write about him, and love and honor him daily and hourly.

One key: Whenever a meeting drags, or is spiritless, let any one get up and testify to the mission of the Prophet Joseph Smith, and see how quickly light will dispel the darkness. If a missionary in the field would have his mettle tested to the utmost, let him boldly testify to the truth of Joseph's message to the earth, and to the majesty and power of that man. There was a time when it took more courage to testify of Christ. But now, the mere knowledge of him is almost covering the whole earth, and it is easy to speak of him and his refulgent earth-mission. Just now, the storm centre of truth broods over the name and memory of Joseph Smith, and his new testament of the character and power of the Savior. It is because Joseph Smith testifies of the Christ

as he is, not as he is supposed to be, that men hate him. Was not the same conditions existent in Judea nineteen hundred years ago?

Then, up with the standard of truth, and honor and glory to the standard bearer, who went down to his grave in the battle with death and hell, holding that banner aloft as he chanted a hymn to God and Christ! We thank God that our eyes may still see, our ears still hear, and our lips still speak the praises of our "prophet, priest and king."

In conclusion, let us give some extracts from the teachings of this great man to the Woman's Society, which he, under revelation from God, had established on March 17, 1842, in Nauvoo. A perusal of the minutes, kept by the Secretary, Eliza R. Snow, gives a wonderful insight into the liberality and justice manifested by Joseph Smith towards women and womanhood. Let young elders and bishops note the breadth and scope given to all women by the teaching of the Prophet.

One may learn more of a man's attitude on any question by reading what he says, himself, than by reading what others say about him. Hence it is that the reading of the Scriptures is far more profitable than reading any number of commentaries and stories about them.

Let us go to the fountain head for light:

The meeting was addressed, March 17, 1842, by President Joseph Smith, to illustrate the object of the society—that the society of the sisters might provoke the brethren to good works, in looking to the wants of the poor, searching after objects of charity, and administering to their wants—to assist by correcting the morals and strengthening the virtues of the community, and save the elders the trouble of rebuking; that they may give their time to other duties, etc., in their public teaching. * * He proposed that the sisters elect a presiding officer to preside over them, and let the presiding officer choose two counselors to assist in the duties of her office—that he would ordain them to preside over the society, and let them preside just as the presidency preside over the Church; and if they need his instructions, he will give it from time to time. * * * If any officers are wanted to carry out the designs of the institution, let them be appointed and set apart as deacons, teachers, etc., are among us.

President Smith gave an initial donation of five dollars—a gold piece to commence the funds of the society, and said that whatever he gave in charity would hereafter be given through this society.

He then suggested the propriety of electing a presidency to continue in office during good behavior, or so long as they shall continue to fill the office with dignity, etc., like the first Presidency of the Church. * * * Said that all difficulties which might and would cross our way must be surmounted, though the soul be tried, the heart faint, and hands hang down * * * There must be decision of character aside from sympathy. Must all act in concert, or nothing can be done. Said that the society should move according to the ancient priesthood, hence there should be a select society separate from all the evils of the world, choice, virtuous, and holy—said he was going to make of this society a kingdom of priests as in Enoch's day, as in Paul's day—that it is the privilege of each member to live long and enjoy health. * * * He spoke of the commission given to the ancient apostles, "Go ye into the world," etc.,—no matter who believeth, these signs, such as healing the sick, casting out devils, etc., should follow all that believe, whether male or female. * * * It is the privilege of those set apart, to administer in the authority which is conferred on them, and if the sisters should have faith to heal the sick, let all hold their tongues. * * * There could be no sin in any female laying hands on the sick. * * * It is no sin for anybody to do it that has faith—or if the sick have faith to be healed by the administration. * *

* * * He said that they were going to be left to themselves—that they would not long have him to instruct them—that the Church would not have his instructions long, and the world would not be troubled with him a great while, and would not have his teachings—he spoke of delivering the keys of this society and of the Church—that according to his prayer God had appointed him elsewhere. He exhorted the sisters to concentrate their faith and prayers for, and place confidence in, those whom God had appointed to honor, whom God has placed at the head to lead—that we should arm them with our prayers—that the Keys of the Kingdom are about to be given to them. * * * You must put down iniquity, and by your own example provoke the elders to good works. * *

* * * Not war, not jangle, not contradiction, but meekness, love, purity, these are the things that should magnify us. Evil must be brought to light—iniquity must be purged out—then the veil will be rent, and the blessings of heaven will flow down * * * This society is to get instructions through the order which God has established, through the medium of those appointed to lead, and now I turn the keys to you in the name of God, and this society shall rejoice. * * * Let kindness, charity, and love govern your work henceforward. Don't envy sinners. Have mercy on them. Let your labors be confined mostly to those around you, in your own circles; as far as knowledge is concerned, it may extend to all the world, but your administration should be confined to the immediate circle of your acquaintance, and more especially to the members of the society. * * * If any have a matter to reveal, let it be in your own tongue. Do not indulge too much in the gift of tongues, or the devil will take advantage of the innocent. You may speak in tongues for your comfort, but I lay this down for a rule, that if anything is taught by the gift of tongues, it is not to be received for doctrine.

Salt Lake City, Utah.

CENTENNIAL ANNIVERSARY MONUMENT.

Readers of the ERA may not generally know that a monument (see illustration on the cover of this memorial number of our magazine) is now being erected to mark the birthplace of the Prophet Joseph, and that about the time they get this number it will have been completed. The site is between Royalton and Sharon, Vermont, on the spot where the old Smith homestead was located, and where the Prophet Joseph Smith was born.

The contract for the monument was let four months ago, and the work has been pushed with vigor under the direction of Elder Junius F. Wells, who has charge of its erection for the Church. The spire is of all-polished granite, and is the largest of any granite spire ever sent out of Barre, Vermont. It was shipped by special train, on November 7, from Barclay Brothers' shed, direct to Royalton. With four other pieces, this spire will constitute the monument to be erected within thirty feet of the site where the Prophet Joseph was born. Beside the monument, a beautiful cottage is also being built, which will be used by those who visit the place.

The monument will contain a capstone, so that it will look more finished than the picture on our cover page makes it appear. The Barre, Vermont, *Daily Times* of November 7, contains a notice of it from which we cull the following interesting data:

When W. F. Howland, of this city, completes the work, the "Mormons" will have erected a splendid monument. It will rest on a solid masonry foundation, and will rise to a height of fifty-one feet and two inches. The spire itself measures thirty-eight feet and six inches, and in this length is a significance, as it marks the exact age of Joseph Smith, thirty-eight years and six months. In its present form the spire weighs forty-five tons, but when it came from the Boutwell, Milne, Var-num dark quarry, its weight was sixty tons. The completed work will weigh one hundred tons. The huge obelisk is four feet square at its base and three feet square at the top before it breaks away for the taper. All of the stock, except the spire, is from the Marr and Gordon dark quarry. The base of the monument is twelve feet square. The second base is nine feet square, the die six feet square, and six feet two high, and the cap seven feet four inches square. With the exception of the cap the entire monument is severely plain. The cap is moulded. Every bit of exposed surface is polished, and this has been one of the very tedious and exceedingly risky parts of the work, especially on the spire, as a slip or a chip would ruin the block. And blocks of that size are not easily, not often, quarried. That the monument has gone safely through the various finishing processes thus far, is due to the personal supervision of Mayor William Barclay of the firm, who has allowed not a single move to be made unless he was there to direct. With no carving whatever, the smooth surface of the monument is broken only on the die and cap. The front of the die bears the name and dates, 1805-1844, and the rear surface, an inscription which will not be made public until the day of the unveiling. There will also be lettering on the cap.

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